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The CHRISTIAN CENTURY

Published Weekly

God and the War

An Editorial

If I Make My Bed in Hell

By Georgia Harkness

Shrine Worship and the Gods

By D. C. Holtom

Dark Day for Missions

An Editorial

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In This Issue

D. C. HOLTOM

is generally regarded as the leading non-Japanese authority on Shintoism. After serving for more than thirty years as a missionary in Japan, most of that time on theological faculties, he returned to this country last year and is now living at Palo Alto, Calif. The article in this issue is the second in a series of six.

GEORGIA HARKNESS

is professor of applied theology at Garrett Biblical Institute, Methodist theological seminary at Evanston, Ill. Dr. Harkness has written so frequently for The Christian Century, and has played so conspicuous a part in ecumenical church movements, that she needs no extended introduction.

T. T. BRUMBAUGH

was for many years correspondent in Japan for The Christian Century and is executive secretary elect of the Detroit council of churches.

ROBERT G. ANDRUS

is counselor to Protestant students at Columbia University, New York city.

Coming

The eagerly awaited series of articles on "How Shall the Christian Church Prepare for the New World Order?" will begin in the issue of Feb. 4. As the manuscripts come in it is increasingly clear that this will be one of the most thought-provoking features ever to appear in these pages. The first article to appear will be by Dr. Walter W. Van Kirk, secretary of the Federal Council's commission on a just and durable peace. Then in rapid succession will follow (though not necessarily in this order) Stanley Jones, Scherer, Luccock, Wieman, Bennett, Rufus Jones, Lawrence, Buttrick, Hooft, Brittain, Murry, Vlastos, Tittle, Tigner, Bosley and Weatherhead.

The CHRISTIAN CENTURY

January 14, 1942

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Calendar of Coming Events

Jan. 12-15. Foreign Missions Conference, Trenton, N. J.
Jan. 12-16. American Institute of Cooperation, Atlanta, Ga.
Jan. 14. St. Joseph River Valley Baptist Association, Three Rivers, Mich.
Jan. 15. Hillsdale Baptist Association, Coldwater, Mich.
Jan. 16. Congregational-Christian Seminar on American Socialism, New York city.
Jan. 16. Jackson Baptist Association, Parma, Mich.
Jan. 18. Chicago Sunday Evening Club; Reinhold Niebuhr, speaker.
Jan. 18. Ford Hall Forum, Boston; Herbert Agar, speaker.
Jan. 18. Sunday Evening Forum, First Congregational Church, Oak Park, Ill.; André Morize, speaker.
Jan. 19. Lenawee Baptist Association, Tecumseh, Mich.
Jan. 20-22. Interdenominational Missionary Assembly, Jacksonville, Fla.
Jan. 20-22. University of Tennessee Mid-Winter Convocation, Knoxville; Ralph Sockman, speaker.
Jan. 21. Wayne Baptist Association, Holly, Mich.
Jan. 21-23. Interdenominational Missionary Assembly, Daytona Beach, Fla.
Jan. 22. Flint River Baptist Association, Flint, Mich.
Jan. 23. Federal Council of Churches, Executive Committee, New York city.
Jan. 23. Huron Baptist Association, Port Huron, Mich.
Jan. 24. Child Labor Day.
Jan. 24-28. Interdenominational Missionary Assembly, Miami, Fla.
Jan. 25. Ford Hall Forum, Boston; Rockwell Kent, speaker.
Jan. 25. Chicago Sunday Evening Club; James E. Freeman, speaker.
Jan. 25. Southeast Youth Conference, Miami, Fla.
Jan. 25. Sunday Evening Forum, First Congregational Church, Oak Park, Ill.; Francis S. Hutchins, speaker.
Jan. 25-27. Interdenominational Missionary Assembly, Ft. Lauderdale, Fla.
Jan. 26. Saginaw Valley Baptist Association, Saginaw, Mich.
Jan. 26. Nebraska Council of Churches, Lincoln.
Jan. 26-29. Ohio Pastors' Convention, Columbus.
Jan. 27. Alpena Baptist Association, Alpena, Mich.
Jan. 27-30. Methodist Missionary Council of the Southeastern Jurisdiction and Woman's Society of Christian Service, Nashville, Tenn.
Jan. 28-30. Interdenominational Missionary Assembly, Palm Beach, Fla.
Jan. 29. Conference on Pastoral Counseling, Philadelphia; John S. Bonnell, director.
Jan. 31-Feb. 3. Interdenominational Missionary Assembly, Orlando, Fla.
Feb. 1. Baptist Men's Retreat, Kalamazoo, Mich.
Feb. 1. Ford Hall Forum, Boston; Harry A. Overstreet, speaker.
Feb. 2, 3. Interdenominational Missionary Assembly, Winter Park, Fla.
Feb. 2-5. Ministers' Week, Chicago Theological Seminary.
Feb. 2-27. School for Missionaries, Oregon State College, Corvallis.
Feb. 3-5. Disciples Mid-Winter Conference, Lexington, Ky.
Feb. 3-5. Interdenominational Missionary Assembly, DeLand, Fla.
Feb. 4. National Social Hygiene Day.

(Announcements will be printed in this calendar as received, but must reach the editorial office at least three weeks in advance of the date mentioned.)

The
CHRISTIAN CENTURY
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EDITORIAL

BY THIS TIME even synthetic official optimism can hardly hide from the American people the extent of the victories which the Japanese have already won in the Far East. The whole coast of Asia from Vladivostok south to within two hundred miles of Singapore is now in their hands. With the fall of Manila a screen of islands has been acquired extending all the way from Sakhalin to Borneo; behind this the Japanese submarines and airforce can confidently lie in wait for any enemy attempting to approach from the east. The Philippine salient in this line of fortifications has been wiped out, for Mindanao has been completely occupied and the American forces on Luzon crowded into a little area where they can do little more than carry on guerrilla activities. Slowly but steadily the British are being driven back down the Malay peninsula, while the Dutch islands find themselves in imminent peril with Singapore no longer available as a base for offensive operations. The choice of a single commander for all Allied forces in the "southwest Pacific area" is one measure of the desperate character of the situation. But it may be asked what forces General Wavell can call on which are not already in action. Every day the war in the Pacific seems more likely to be long protracted, inconceivably destructive and costly, and headed for an increasingly ambiguous outcome.

Bitter Realities in The Far East

Lessons for the White Man's Complacency

BOTH Britons and Americans can well afford to ponder the speed with which the Japanese have captured Hongkong and Manila. Hongkong, often called "the Gibraltar of the Orient," had been expected to hold out for months. General MacArthur had prophesied that the Philippines could hold off a Japanese invasion for an almost indefinite period. Actually, Hongkong fell in eleven days and Manila in twenty-five. Compare this with the Chinese resistance at Shanghai. There, although the Japanese position was infinitely superior and the Chinese equipment infinitely inferior, the Japanese conquest was held up for nearly three months in 1937 and for twice that long in 1931. The general tendency in Great Britain and the United States has been to make light of both the Japanese and Chinese forces on the basis of the two Shanghai campaigns. Starting with the assumption that the Chinese must be amateur, bungling fighters, Occidental observers have proceeded to deride the Japanese. "Just wait until they come up against the real thing, and then we'll see!" Well, now we see. So far, by any test of comparative results, the Chinese have given a better account of themselves than either British or Americans. And the Japanese is no longer dismissed with derision. Anglo-American complacency has been taught a swift and salutary lesson.

Why the Japanese Are Fanatics

IN TRYING to explain the swift Japanese advance on Manila, American correspondents again and again referred to the "fanaticism" with which the invaders pressed forward under murderous fire. Seemingly in the eyes of the correspondents no ordinary troops should have been expected to stand up to such punishment, but an attempt was made to soften the humiliation of the American retreat by insisting that General MacArthur's men were not facing ordinary troops, but fanatics. The same characterization has recurred in reports from Malaya. Undoubtedly these reports are founded on fact. The Japanese have been fighting like fanatics; they are fanatics. But what makes the Japanese fanatics? And what are they fanatical about? The answer is not far to seek. A major ingredient in their fanaticism arises from the slights which they are convinced they have suffered because of their color. They know that they have been regarded with condescension, frequently with contempt, caused by the white sense of racial superiority. The fact which gives the war in the Pacific its peculiar ferocity is that there the Japanese, fired with a feeling of racial outrage, faces the whites with a gun in his hand. His strength is as the strength of ten, not because his heart is pure, but because he is making up for years of what he has regarded

as racial insult. Before this phase of the world war is finished the West will reap a bitter harvest for the racial snobbery which has marked the attitude of too many whites in the East.

Annual War Cost Will Be 56 Billion Dollars

IN HIS MESSAGE to Congress on January 6, heard on the radio as these pages are being made ready for the press, the President added six billions to the estimate of war cost for the coming year that he gave at his press conference just a week earlier. His forecast now is 56 billion dollars. The purpose is to give to the United States and its associates not a narrow margin but an overwhelming preponderance of arms, ships and mechanized equipment. To indicate something of the measure of that proposed preponderance, the President stated that orders had been given to raise the production of instruments of war as follows: airplanes to 60,000 this year and 125,000 next; tanks to 45,000 this year and 75,000 next; anti-aircraft guns to 20,000 and 35,000; merchant ships to 8,000,000 tons in 1942 (more than seven times the tonnage built in 1941), and 10,000,000 tons in 1943. It is almost superfluous to remark, as the President does, that all this will "cost money." It will cost so much more than money that the mere price-tag on this huge order of munitions becomes almost insignificant. Yet the estimate in terms of dollars is useful as indicating the ratio of production for war to all other production. Since the total national income for 1942 is estimated at one hundred billion, it means that 56 per cent of all the goods and services produced in that year will go directly into our war effort. Or, leaving money out of it, it means that less than half of us will have to supply the civilian needs of all of us while the remaining more than half of us are extracting raw materials for armaments, and making and using these armaments for the defense of all of us. What it comes down to is that, while 56 per cent of the nation's productive power is to be devoted directly to war, we had just as well begin training ourselves to consider that 100 per cent of it is allocated to the support of the nation at war. The sale of bonds shifts somewhat the incidence of the burden, but what will happen when those multiplied billions of bonds fall due, is an economic problem to which the future holds the answer. The political implications of the President's report to Congress are so grave that comment must be deferred to a later time.

Clerical Internationalism Not the Answer

ADDRESSING the American Catholic Historical Association, which held its annual meeting in connection with that of the American Historical Association, Dr. Carlton J. H. Hayes, professor of history in Columbia University and the most eminent Roman Catholic historian in the United States, gave what seemed to be a rather regretful backward look to the great days of Pope Innocent III, whose dream of an internationalism in which the nations would be held together as friendly units in a united Christendom was wrecked by nationalistic jealousies to which politically minded bishops and cardinals made their full contribution. They did indeed, and they were the more stimulated to do so because their ecclesiastical superior was a politically minded pope who wished to make himself the supreme political power in Europe, and practically did. It was he who affirmed the right of the pope to confirm or reject the election of an emperor; deposed King John of England, and restored him to his throne only when the sovereignty of England had been formally transferred to the pope and received back by the king as a fief; declared Magna Carta null and void; and attempted, with considerable success (except in France), to be the political arbiter of every nation in Europe. Not for a moment should it be supposed that Professor Hayes would recommend Innocent's exact technique of internationalism as furnishing the kind of unity the world should have now. But this and all other wistful reversions to the politico-ecclesiastical patterns of the Middle Ages, which are frequently credited with having given the Western world a degree of unity which, as a matter of fact, it never had, arouse suspicion not so much by what they explicitly propose as by the fact that they point in the wrong direction. Papini was writing, in 1923, that the world's political and social sickness would never be cured until there was "a great pope who shall be Lord of the World." He took as his pattern not Innocent III but Boniface VIII, who claimed more and got less. But that is not the answer.

India on the Verge Of War or Revolt

FEAR of Japan has started a shift in Indian politics which dread of either Hitler or Stalin had failed to produce. The armies of Germany rolled to the gates of the Caucasus without denting the solid front of non-cooperation maintained by the Indian National Congress or relaxing the iron grip of imperialist control from London. But Japan's bombing of Rangoon and threat to Singapore is another matter. In an effort to end non-cooperation, Britain released the powerful Nehru and hundreds of other Indian nationalists from prison. Then last week the Working Committee, as the central executive of sixteen members of the Congress is called, offered to support the viceroy in certain undisclosed measures for the defense of India. The conditions they imposed did not penetrate the censorship, but the appeal of fifteen non-political Indians of influence did. They asked that their country be treated as a dominion in the war effort, that the viceroy surrender some of his absolute powers to a body of representative Indians and that India be assured of representation on a basis of equality at the peace conference. Their statement indicates that even conservative Indian opinion has been swung behind the National Congress by the Churchill statement which shut India out of the assurances of the Atlantic Charter. When the Working Committee offered to compromise the principle of non-violence, Gandhi resigned from the leadership of the Congress. His place will presumably be taken by Nehru, a militant socialist whose influence is second only

to that of Gandhi and whose adherence to non-violence has been strictly opportunistic. Thus events appear to be moving toward an early crisis which will determine whether 350,000,000 people enter the war on the side of England or rebel against her. With Gandhi pushed aside and Japanese planes over the Bay of Bengal, the appeal of the conservative Indians to Churchill for an act of generous and imaginative statesmanship has not come too soon. It may have come too late.

Charges Graft Rules Burma Road

QUITE the sorriest tale of the war so far has been Leland Stowe's account of conditions on the Burma road. In a series of articles which have not been denied, Mr. Stowe has reported that unchecked graft, thievery and corruption in almost every known form have flourished along that highway which is the lifeline of the Chinese government. According to his estimate, not one-twentieth of the military supplies which have been provided and which the road should be able to carry have ever reached the armies of Chiang Kai-shek. Many of the supplies sent from the United States and England have been left to rot in warehouses at Rangoon; even more have been stolen in transit along the road or turned over to private buyers at fantastically inflated prices. And the reason why this shocking state of affairs has persisted, according to Mr. Stowe, is that the trail of corruption leads to the top posts in the Chinese government. Mr. Stowe, whose reputation as a responsible reporter is well established, insists that these facts have long been known to everybody in China who had anything to do with operations on the road. If so, at least three questions would seem in order. First, why have the Americans responsible for lend-lease shipments remained silent while goods paid for by American taxpayers were being hijacked or destroyed in this fashion? Second, what does such a condition reveal as to the actual control which Chiang Kai-shek has over his own territory and his supposed subordinates? And third, what is the portent for the future of the Chinese government if this sort of thing can go on unchecked and almost unchallenged at a time when the very life of that government is at stake?

Why Not Wartime Prohibition?

THE *Chicago Tribune,* and perhaps a few other papers, are excited by what is said to be evidence that the dry forces are massing to demand of Congress some form of wartime prohibition. So far as we know the only evidence to support this charge is that certain bills have been introduced which would forbid the sale of liquor in army and navy posts or in the District of Columbia, and one officer of the World Prohibition Federation—whatever that may be—has been granted temporary desk space in one of the House office buildings at Washington. But now that the alarm has been raised, it may serve to start citizens asking the question: Why should there not be wartime prohibition? At a time when the secretary of agriculture and other government officials are making impassioned pleas against all food wastage, why should any of the grain which we are told is essential to winning the war be diverted into distilling and brewing? Walter Winchell reported in a recent column that the government has assured the liquor interests that there will be no limitations placed on their production and operations during the war. Why not? While limitations are being placed on automobiles, refrigerators, articles of clothing, certain kinds of food, why should booze be promised immunity from making sacrifices? Wartime prohibition may still seem an unlikely prospect, but isn't it about time to begin discussing the subject?

Democracy and Christianity Are Not Identical

THE PROPOSITION seems obvious enough when it is set down on paper and can be looked at thoughtfully, but it was a wise and timely utterance when Professor Robert L. Calhoun recently declared that it is an error to identify Christianity with democracy. He was speaking at the Jewish Theological Seminary of America in a conference in which Roman Catholic, Protestant and Jewish scholars participated. There is an essential congruity between democracy's conceptions of man, of human relationships and human responsibility, and the corresponding conceptions in Christianity and in the prophetic and rabbinical traditions of Judaism. This Professor Calhoun fully recognized and emphatically stated. But it does not follow that democracy is capable of being defined in terms of itself or of its ends and processes in such a manner as to make it identical with either the Christian or the Jewish religion. Articles and books may be written—many of both have been written—to analyze and expound the relations between Christianity and democracy. Such discussions continue to be needed and will continue until clear thinking about both becomes much more general than it now is. But basic to all such discussions must be a recognition that, however closely democracy and Christianity are related, democracy cannot even define itself or its ends and processes fully and adequately save in the terms which Christianity offers in its doctrine of the revelation of the nature of man as a child of God. Apart from this basic faith no secular millennium of self-government, equal opportunity, economic sufficiency and even of brotherly good will can ever constitute the consummation of the Christian quest or the final triumph of the Christian faith. Nor can it even constitute the consummation of democracy.

Federal Council Defines War Attitudes

IN A PASTORAL letter to all the churches, the executive committee of the Federal Council of Churches of Christ in America has defined the attitudes which are befitting to Christians in such a time of war as this and outlined a program of conduct. (For further details, see Correspondence from New York, page 60.) It would scarcely be possible to lay a better foundation for a discussion of the responsibilities which devolve upon American Christians than that which is laid by this obvious and

inescapable threefold analysis—that American Christians have loyalties as citizens of their own country, a nation dedicated to freedom; that they have responsibilities as members of American churches, which must minister to a people under the heavy strain of war; and that they have duties of a wider reach as members of the ecumenical church which knows no national boundaries and which must hold in one fellowship men of every race and nation. These represent not divided loyalties, but composite and cumulative responsibilities. It would be absurd to say that tensions may not arise in the experience of many individuals who cannot easily reconcile the demands of their loyalties to the narrower and wider circles which have indisputable claims upon them. Adjustments, and even compromises, of this sort are a constant necessity even in tranquil times, and at once a more urgent and a more difficult necessity in a time of conflict. But they are not impossible. The exhortations of the Federal Council are general enough to suggest none of these difficulties, and specific enough to have real meaning. American Christians should be devoted to their country's ideals of liberty and justice, should not complacently assume that we have given a perfect embodiment of these ideals, should be penitent for personal and national shortcomings, should resist every incitement to bitterness and hatred, should be generous in the succor of all who suffer from the ravages of war, should strive to promote justice and peace among all peoples, should maintain an unbroken fellowship of prayer with Christians throughout the world. That is a program at once patriotic and Christian.

Prayer in Time Of War

REPORTS are still too incomplete to judge how widespread was the observance of the day of prayer proclaimed by the President for January 1. Yet in issuing his proclamation Mr. Roosevelt was undoubtedly responding to a general national desire. The Federal Council also, in suggesting that Christians devote a minute at six o'clock every evening to prayer, is recognizing a new seriousness in the national mood. Americans of every religious faith feel the urge to prayer as it is felt only in times of grave national crisis. Is this not, therefore, a time when the churches might well consider the revival of corporate prayer as a part of their ministry? Over much of the nation the midweek prayer meetings which once constituted so characteristic a part of the life of the evangelical churches have all but disappeared. Where they have not gone entirely, they have often been transformed into gatherings whose purpose is other than providing an opportunity for general participation in prayer. Since the prayer meeting disappeared, something important has been lacking from the evangelical impact upon our communities. We are not suggesting that prayer meetings be revived to provide a gathering place to pray for military victory. We doubt whether any large number of people would respond to such an invitation. But we believe that there are multitudes eager to join in prayer as a means of soul-searching and of gathering common spiritual reinforcement for these tragic days. If the prayer meeting could be re-established on that basis, it would contribute something of priceless worth to the spiritual life of the churches and of the nation.

God and the War

FOR the Christian, there can be no peace of soul in wartime until he reaches some ethically satisfactory conception of the relation of God to the war. The difficulties of the problem are very great. Any attempt to overcome them must be undertaken with humility and with no higher expectation than that an added ray of light may be thrown upon a subject so profound that only the wisdom of the ages can illumine it.

More ancient and more deeply embedded in our Christian consciousness than any other conviction is the faith that our Christian God is the Lord of history. Christianity is a historical religion. And this not merely in the sense that it arises in history and persists in history—that is a truism; but in the sense that it is made of the very stuff of history. Its God uniquely revealed himself in history in the great events of which Jesus Christ was the center and subject. This does not mean that God at that point "broke into" history; it would be closer to the Christian truth to say that in Christ God "broke out of" or "broke through" history; that is, he unveiled his immanent presence in history, and displayed the character of his activity in history.

Thus Christian faith invests all history with divine meaning. It looks upon every historical event, whether casual or crucial, in a specifically Christian way. When, therefore, a cataclysmic event like war occurs, the Christian mind is profoundly stirred to discover its meaning. The meaning which it seeks is God's meaning—what God means to say to us in this particular concrete historical event. God has no other way of communicating with man save by his deeds. God's deeds are the events of history. These events are the words in which he speaks to us. And the key by which the Christian unlocks the meaning of all God's deeds is itself a Deed—the Word made flesh which dwelt among us.

The Christian therefore starts with the bold affirmation that in this war God is present, active and communicative. His activity is immanent in every day of the war, on all fronts, the fighting fronts, the civilian fronts, of all belligerents—German and British and Russian and Japanese and Chinese and Dutch and American and the conquered fronts and the neutral fronts. We call this a "bold" affirmation, because it requires Christian courage of a high order to make it. But the Christian who believes that God is the Lord of history can be content with no narrower major premise.

It is this initial affirmation which presents us with our problem. If we could say any less there would be no problem. If we could say, for example, that God is active on our side of the war, but not on the side of our enemies, our problem would instantly vanish. We would then have an American God, or a British God, or an Allied

God, as the Germans in the other World War used to speak of the "good old German God" and now speak of the God of their "blood and soil," and as the Japanese speak of their autocratic ruler as the "Son of Heaven." If Christians could be content with a national God, a tribal God, the question of his relation to the war would be answered before it was asked. But the God revealed by Jesus Christ is the God of all men—he is the God, not of a nation, but of the nations. Of one blood he has made us all and has revealed himself in Christ as the Father of all, so that no part of the family of mankind can claim him as exclusively its own, or can assert a privileged position in his favor.

Some try to escape the Christian problem by thinking of God as so transcendent that a war would really be, so to speak, none of his business. God would be "up there" in some realm that transcends history, while man is "down here" in the midst of history. This is a theological perversion of the Christian conception of God and the Christian conception of history. Under this conception provision is usually made for God to "break into" history at certain crucial moments, and this war, conceivably, might be such a moment when he breaks in and takes sides—with *our* side, of course!—and tips the scale of events to our advantage. But this way of thinking about God is only a refined version of the tribal deity, and it denies the fundamental Christian belief that God is the Lord of history. It also, in effect, denies the two great Christian conceptions of the Incarnation and of divine Providence. God's lordship of history is not exercised from above history, but in history, in every moment of which he is present and actively exercising his sovereign will.

We must not, however, be betrayed into any position which denies God's transcendence. God does indeed transcend history, in the same sense that man transcends history, though their respective degrees of transcendence are incommensurable. But it is in the events of history that God and man meet each other, speak to each other and work with each other or against each other. There is no history without God and there is no history without man. God's will and man's will are interlocked in every event of history. We have here, then, a *Christian* definition of history—it is human experience viewed as the collaboration or the collision of man's will with the will of God.

This definition covers plain, everyday history, and great crises or turning points of history. From the standpoint of Christian faith, this is what all history is made of—ancient and modern, pagan and Christian, Japanese and German history as well as British and American history. Christians therefore will not try to escape the question of God's relation to the war by reversion to a tribalistic deity, nor by pushing God off into a transcendental realm beyond history. If we are to think about the war as *Christians,* we must start with the bold affirmation that God is omnipresent throughout the war, and actively involved in it himself.

But he is not only active; he is communicative. In every event of history God is trying to say something to us. Every event is a Word of God. This is what Christians mean when they affirm that history has *meaning.* Its meaning is what God is saying to us in each event of history. We can further define history by saying it is a continuum of conversation between God and man. It is God speaking by his deeds which are always historical events, and man responding to God by human deeds—whether the response be intelligent and obedient, or ignorant, perverse and rebellious.

What is God trying to say to us in this war? Does he command us to fight and slaughter the Japanese and the Germans? By the same token the Christians of Germany and Japan may affirm that God commands them to fight and slaughter the Americans and the British. Can such a contradiction exist in the will of our Christian God? Is he divided against himself? Is there warfare in his own character? We cannot conceive the God and Father of our Lord Jesus Christ as dividing himself into many tribal deities and commanding each tribe or nation to go forth and slay the people of other tribes or nations whom he also commands to go forth and slaughter their enemies.

That conception of God has been too long tolerated by Christian people when their nations were at war. God's revelation of himself in that supreme historical Deed which Christianity calls the Word made flesh, should long since have forbidden any such blasphemy against his universal fatherhood. Yet Christian theologians, when war comes, easily fall into this awful pit from which the Incarnation was God's way of delivering us. We have had occasion to discuss in these pages the strong words of Professor Karl Barth, distinguished Swiss theologian, addressed to the Christians of Great Britain, in which he declares that the war is "a righteous war which God commands us to wage ardently." The hesitant hospitality which British theologians have given to Barth's message is a tribute to their unwillingness to adopt a tribalistic conception of God even for the sake of comforting their hearts in their sore distress.

In the United States, Barth's counsel was received with less hesitation. Some of our leaders fell more easily into the theological trap set by Barth's thesis. Professor John Bennett wrote: "I have no hesitation in saying that it is God's will that we do all that we can to defeat the nazi power," by which he meant to include the waging of war. President John A. Mackay of Princeton Theological Seminary declared: "It is not only right for nations to take issue by force with the nazi program for mankind; it is their responsibility before God to do so." These writers in effect adopt the tribalistic conception of God. Professor Reinhold Niebuhr, while cautiously avoiding such language, evades the issue by asserting that God's goodness "transcends all forms of goodness known in history, all of which are tainted with sin." God is thus pushed so far above history that he can have no part in the war or in any other event of man's historical experience. This kind of transcendentalism is, in effect, the denial of *meaning* in history.

The way in which our theologians have to squirm in order to gain some plausible sanity for their positions indicates that something is wrong with their basic presuppositions. They are compelled to resort to verbal distinctions where there is no difference. They assert that the

war is "righteous," but even those who affirm that it is waged in obedience to God's command refuse to call it "holy." These nice distinctions are nothing but arbitrary verbalisms. If God commands us to wage war, our fighting is holy and righteous and just. Or, to state it in reverse order, if the war is just, it is righteous; if just and righteous, it is holy; if just and righteous and holy, it is commanded of God. It would be better not to pretend to solve the problem at all than to solve it at the price of compromising the Christian character of God.

Far better would it be to declare a sort of moratorium on God's will, and go grimly and blindly about the bloody business until the foul mess is cleaned up. But of course Christians simply cannot do that. They can have no inner peace, even relative peace, until they know what God is saying to them in this war. Our theologians exhort us to fight in a spirit of repentance so as to keep the war from the "fanaticism" of a "holy war." But it only adds to our perplexity to be called to repentance while we are fighting a war which we are told is a righteous war or a war commanded of God. There is enough to repent of, God knows, but how can we repent of our fighting when God commands it? It is the *fighting* which is the nub of our problem, and our repentance for other things than fighting is relatively irrelevant to the fighting.

Has not modern Christian intelligence reached the place where it is bound to deny that any ethical or Christian character whatever can be attributed to modern war? How can we any longer assert that modern war is just or that it is righteous? And we ought long since to have passed the point where we could affirm that it is commanded by the will of the Christian God. Barth's exhortation to fight Hitler "unequivocally in the name of Jesus Christ" would sound like blasphemy to our ears if it were not uttered by a profoundly reverent Christian man. The very thought is a monstrous one. If our Christian unwillingness to invest the war with a moral or a Christian character leaves the problem of God's relation to it in inscrutable mystery, so be it. It would be infinitely better to confess the incompetence of our human intelligence than to deny the justice, the righteousness and the holiness of God, as we do when we affirm that he commands us to make war.

Let us draw a base line right there, and resolve that, wherever our thought leads us, we shall not cross that line by affirming or even tolerating the thought that we are commanded of God to wage war, or that our fighting is righteous or just. Let us sweep away such conceptions and listen with minds relieved of all this moralistic clutter so that perchance we may hear what God is saying to us. Our problem, then, would sharply define itself in the form of two naked propositions. First: To fight the Germans and the Japanese is now a necessity. Second: God does not command us to fight them nor does he command them to fight us. We have here the problem of reconciling a necessity which is not willed of God with the Christian understanding of God as the Lord of history. (The first proposition was discussed quite fully in three previous editorials: December 17, "An Unnecessary Necessity"; December 31, "The Dilemma of Conscience"; January 7, "The War as Tragedy.")

Is there any mode of divine action in history which is necessary but not commanded of God or willed by him? There surely is. And it is indicated, we suggest, in the Christian conception of history as the scene of God's judgment. Our Christian God is Creator and Redeemer, but he is also man's Judge. Light will be thrown into the mystery of God's relation to the war when once it dawns upon our hearts that the necessity of fighting is God's judgment upon us for our disobedience to his will. The suggestion is of course not new. It is as old as the Bible. Moreover it is a note that frequently recurs in our serious talk about the war. But the idea greatly needs to be clarified by disentangling it from the moralism which has confused us. The concept of divine judgment makes room for the necessity which is imposed upon us, and at the same time clearly excludes the war and our fighting in it from the positive will of God. We can do no more in this writing than to indicate the direction in which this suggestion should lead us.

There is a clear distinction between the will of God and a judgment of God. A divine judgment, it is true, springs from the will of God, but it also springs from the will of man. A judgment of God is an event in history which man has brought upon himself. It is what occurs when there is a collision between the will of God and the will of man, or when there is a failure on man's part humbly and intelligently to collaborate with the will of God.

God's will is peace, not war; justice, not murderous force; love, not slaughter; and his will can fulfill itself only in the pacific processes of history. But when men or nations refuse in their willful selfishness or fail by their blindness to cooperate constructively and sacrificially with these pacific processes of justice, they frustrate the divine will and bring down upon their heads the judgment of God. In Christian ideology, this judgment is sometimes vividly called the "wrath" of God. We shall not understand what God is saying to us in this war until we reestablish in our thinking the concept of the wrath of God which modern liberalism has allowed almost to disappear from our Christian vocabulary.

War is the collapse of the divine order which God is striving, with man's cooperation, to establish in the world. The collapse of this order is due to man's disobedience. The collapse itself is God's judgment. This collapse *is* war. War represents the momentary—note, "momentary"—failure of the will of God. It is the result of the defiance of God's will by man's will. It is the penalty which man invites by his attempt to wrest control of history from the hand of the Lord of history. War is the judgment of God upon this human insolence. We must be clear at this point: the divine judgment is not something outside the war, or above the war; it *is* the war itself. The war is God's penalty pronounced upon us for our disobedience *before the war came*. The war is not our disobedience; it is the terrible fruit of our disobedience—it is our necessity, an unnecessary necessity, a guilty necessity, a tragedy in which our human wills are so bound that there is no alternative but to fight.

No! God does not command us to fight; he *condemns* us to fight. He has called the nations before his judg-

ment seat to receive his verdict: Guilty! One and all, Guilty! Japan, Guilty! Great Britain, Guilty! Germany, Guilty! America, Guilty! A thousand times, declares the Judge of all the earth, have I warned you that the kind of world you were making was contrary to my will. A thousand times have I rebuked your national egotisms and selfishness, your greed, your hatred, your imperialism, your slaveries, your smug acceptance of privileges for yourselves and your impoverishment of others, your attempts to build selfish walls around the lands, the fruits, the hidden treasures and the goods of nature which are my equal gifts to all my children, your racial and national self-righteousness, your contempt of justice—Guilty! My warnings you heard, and you flinched under the sting of my rebukes, but you would not heed them. They were tokens of my mercy, of my long-suffering, of my pitying love. How often would I have gathered you ... but you would not! Your house is now desolate. The sentence which I pronounce has been written with your own hands. You shall fight and slay your human brothers and be slain by them—this is your punishment. None among you can escape it. My judgment falls, like my rain, upon the just and the unjust—upon those who hate war and shrink from it, no less than those who love war and provoke it. As all are bound in the bundle of life, so all share in the common guilt and all must accept the common necessity, the common tragedy!

Thus the Judge of all the earth speaks to us in this war. But, in his mercy, this is not all that he says!

Dark Day for Missions

IT IS SAID that fifteen hundred Protestant missionaries were at work in those parts of eastern Asia in the war zone on the outbreak of the conflict. While fewer than one hundred were left in Japan, the remainder were scattered through China, Indo-China, Thailand and Malaysia. Now as the war spreads to the Philippines and the Netherlands Indies, it affects another considerable contingent. The threat which this situation holds over the future of the Christian mission is the most formidable which it has encountered in its modern history.

Although it is to all appearances still young, the Second World War has involved the missionary movement far more deeply than did the First. That, it should be remembered, proved to be the most disruptive event which had occurred in more than a century of missionary history. Congregations were scattered and decimated, schools, hospitals and churches destroyed, native leadership was exiled or annihilated, missionaries were interned or taken from their tasks for other work and funds vital to effective work were cut off. Following the war, vast social unrest and the world-wide economic debacle helped to accelerate a movement under which the tide of missionary influence began to ebb. That recession had not ended when the Second World War began.

More disastrous than any or all of these calamities which the First World War inflicted on the missionary cause was the impairment of the message of the Christian mission provided by the fact of the war itself. Non-Christian peoples were not slow to point out that the war revealed that the Christian gospel was little heeded in the lands from which missionaries came. Why, they asked, should they give their allegiance to a faith whose basic affirmations concerning the nature of God and the duty of man are so difficult to identify in the practices of the social orders which considered themselves to be Christian?

The immediate factor which intensifies the crisis faced by missions in the Second World War is the fact that Japan, which fought on the side of the Allies in the First World War, is now opposing them. Her powerful military, naval and air forces hold the initiative, at least for the moment, throughout the area which has been the scene of the most extensive missionary efforts of Western Christianity. While missionaries are still, according to the meager reports which come through, personally safe, the fact that they have been cut off from all support from their homelands will in itself immediately and gravely handicap their efforts. The story of "orphaned missions" which had previously been isolated from the European churches is sufficiently well known to indicate what is now happening to thousands of missionaries newly orphaned by the spread of the conflict. Fortunately, through the foresight of the International Missionary Council and the missionary societies, most missionaries have sufficient reserve so that they will avoid immediate want.

While they officially declare that they accord freedom of religion to peoples in territory ruled by them or their puppets, the Shinto Japanese statesmen and leaders increasingly regard Christian missionaries from the West as nationals of the countries from which they came, not as the evangelists of a universal gospel. In any appraisal of the future of Christian missions in east Asia, the history of their policies in Korea and Manchukuo must be taken into account. Whatever the intention of the Japanese authorities, it is a fact that in those countries the continuance of missionary activity has proved to be almost impossible. Tremendous obstacles have also been thrown in the way of their work in the conquered territories in China, particularly in the north. Is this state of affairs now to be extended throughout east Asia?

Whatever the outcome of the war, another factor weighs heavily in the scale. In the period now ending, the world-wide mission of the Christian church has originated in nations dominant in terms of world power. How much of the reception which has been accorded to missionaries has depended upon that fact is suggested by recent renunciations of Christianity in Thailand, where a considerable number of both Protestant and Catholic Christians, including the moderator of the [union] Church of Christ in Thailand, have formally returned to the national Buddhist faith of their country. Undoubtedly, the serious challenge to the domination of the West which is now in process will purge the churches in mission lands of many who had espoused Christianity for secular reasons. The likelihood that the church will later emerge in a stronger condition after this testing should not blind Western Christians to the fact that henceforth the Christian

mission must in all probability work in an atmosphere much more unfriendly than it has known for a hundred years.

The effect most devoutly to be desired from all of this is that it should lead to a re-examination of the basis of the Christian mission in the "sending" countries. The one fact, for example, that Japan carries on her expansion under the banner of liberation of the peoples of color throughout the world should produce a profound searching of heart in Christian countries which have practiced a many-sided discrimination against Negroes, Asiatics and other racial minorities. This is only one area in which the Christians of the West need to probe much more deeply if an expansion of their faith to other lands is to receive the new impetus which the time demands. To be effective, this re-examination must be paralleled by a redoubled support for the Christian mission in its hour of trial. This is not the first time that trial and opportunity have been revealed on the opposite sides of the same coin.

We believe that the changes inherent in a profound penitence are already on the way, and that the Christian mission, through the grace of God, will contribute mightily to that reconstruction of the world order which is surely coming. Whether the sufferings of this time are long or are mercifully shortened, sooner or later desperate humanity must turn to the Christian gospel for the spiritual basis for world community. There simply is no ideology, no philosophy, no other faith, to which it can turn. The Christian communities in all lands will yet prove to be the trustees of the future of a united humanity. Through the gloom of this dark day, nothing is more important than that their light, feeble though under war conditions it must be, shall be kept ablaze.

Subways

EDITOR THE CHRISTIAN CENTURY:

SIR: Have you often reflected upon what lies under your feet as you walk through the Loop or down Broadway? It is a bewildering scene, a network of pipes and cables, and there are, Victor Hugo taught us, human beings at work there as well as travelers who invade the world once the home of moles and rabbits and many creeping things. That noble poet, Paul Claudel, once had a vision of a sanctuary built under the city of Chicago, in which there would be a ceaseless offering of adoration to God. We find it hard to rise, but perhaps we might learn to sink down to that underworld of living faith.

Below the surface of our common life there are many tunnels, and if we had eyes to see or hearts to feel we should not forget those who have entered into the darkness and left the bright light of the day. There is nothing sad in the tunnels through which the traveler goes under the Alps into Italy, nor would any traveler over the passes think with pity of those who are shut away from the light for a short time. The metaphor of the tunnel which is useful and common falls short, as all metaphors do, for in the tunnel under the mountain the traveler knows that he will soon be back in the daylight. But in what we call the tunnels of life there is no such assurance shared by all sufferers. It seems as if the darkness is final: "The bright day is done, and we are for the dark."

It is not true to say of childhood, as forgetful people say, that it is a time of unbroken joy or that its sorrows are little. On the contrary, when a child enters a tunnel, it has no previous experience to bring hope. The sorrows of childhood may prove afterwards to be of short duration, but at the time they seem final.

It is always said that youth enters a tunnel after adolescence. This is not always remembered by those who have to deal with youth. They speak of these boys and girls as jolly and irresponsible and full of laughter, strangers to the deeper concerns of the spirit. How little they know! How much they forget! It is much wiser to respect these travelers in their tunnel, and if any help can be given it will not be by clumsy and impercipient people who do not know what is happening in that hidden way through which the real traveler is passing. The question whether or not there is a return to the daylight is one which can be calmly discussed by those of us who have never known the subways of darkness.

Nor can those who are strangers to that darkness pride themselves on their good fortune. The blessing of the Old Testament, as Coleridge said, is upon prosperity; of the New, upon adversity. It is blessed not in that it is an unreal test or a mere parade of sorrow; it is blessed because of what comes with it. *"In all these things* we are more than conquerors." Even in the tunnel which seems to have no ending!

I imagine that we do not see our church or our city or this human scene at all until we know something of the underworld, and that is not only a place where evil hides and from which it emerges; it is a place where souls win the treasures of darkness.

Ever yours,
QUINTUS QUIZ.

A Word of Appreciation

READERS of The Christian Century will be glad to know that its subscription list attained in 1941 the highest level in the paper's history.

The month of December 1941 brought the largest number of

Renewals

in any month of the paper's history. The Renewals now being received in the opening days of 1942 are heartening tokens of promise for the new year.

THE EDITORS wish me to express their grateful appreciation of the interest, the good will, the loyalty and—they insist upon adding—the patience of our subscribers.

Robert L. Willett
Business Manager

Japanese Christianity and Shinto Nationalism—II

Shrine Worship and the Gods

By D. C. Holtom

STATE SHINTO derives its primary sanctions and its assurances of inviolability and finality from its god-world. A description of the formal acts of obeisance before the Shinto altars, performed by Japanese out of a sense of patriotic duty, does not carry us into the real inner meaning of the shrines. Indeed, it does not reveal to us their chief functions. Their main service in the national life is to provide places of communion with the spiritual beings of the Shinto pantheon, sacred spots where thanksgiving may be expressed and petitions offered for superhuman protection over homes, business, industry, agriculture and the wider activities of community and nation—over everything, in fact, of importance in private and public life alike.

Undoubtedly some Japanese come to the altars of the gods with indifference and even agnosticism in their hearts. But for the vast majority of the worshipers the standardized obeisance is not merely a commemorative recognition of a great personage and a ceremonial participation in national glory. By the meaning of the published rituals of the government itself, it is an act of communion with the national deities. The real inner meaning of Shinto institutions for the general populace and the government alike is truly and authoritatively set forth in the words of Emperor Meiji: "Our ancestors in Heaven watch Our acts, and We recognize Our responsibility to them for the faithful discharge of Our high duties."

Reporting to the Gods

This belief flows through State Shinto like a mighty stream, giving meaning and vitality to all that the national faith includes and touches. By such belief Shinto has been created and thereby it is now maintained. This underlying conviction is the presupposition of the announcement ceremonies carried out at the shrines by important government officials and frequently by individuals in private life acting either for themselves or in representative capacities. Cabinet ministers just after appointment to office or when confronted with critical issues, ambassadors or high commissioners just about to leave the country or just returning from foreign posts, military and naval officers, prefectural governors, as well as various officials of similar high rank, set an example to the nation by carrying their concerns to the Grand Imperial Shrine of Ise and reading before the spirit of the Sun Goddess announcements of problems and programs, thanksgiving, and prayers for protection and success. The entire nation does likewise for all the various and sundry issues of the general life. Other shrines throughout the length and breadth of the land are similarly visited.

No journey, whether undertaken by a prime minister or by a humble peasant, is safe unless it is first announced before either the local tutelary gods or the great national deities, and the special protection of the spirit world secured. The return from a journey calls for the same recognition of the goodness and power of the national gods. Thus every important event in the national life—the beginning of war, success in arms, conclusion of peace, births and deaths in the royal family, changes in the government—everything of significance in either domestic or foreign affairs must be duly announced before the gods, their favor acknowledged and their blessings invoked. Japanese Christians, sometimes men of large responsibility acting as representatives of national groups, have at times participated in these announcement ceremonies.

Why Do Christians Conform?

The forces that have operated to bring about this kind of conformity to Shinto activities on the part of Christian leaders are not easily brought out into the open and determined on the basis of explanatory statements made by these men themselves. They have to be largely inferred from the nature of existing pressure areas in the social and political life. Hidden governmental coercion, desire to exhibit the Christian cause as a loyal and nationally correlated enterprise, as well as personal identification with the mores, have been cited in vindication. The inner motivations are not easy to determine.

When, however, the representatives of an important *Christian* group appear before the Sun Goddess at the Grand Imperial Shrine of Ise and offer a prayer which contains the following words, we can believe that a stage has been reached in the adjustment of Christianity to Shinto that deserves more than passing notice:

> Prosper and favor the reign of the Emperor who rules over the Great Eight Islands [an archaic name for Japan] as Manifest *Kami* and make it a majestic reign and a prosperous reign. Grant that the august person of the Emperor be kept in ever increasing health and grace. Prosper the glory of the Imperial Throne with a glory that grows from more to more, unto an eternity as enduring as heaven and earth. . . . Bring it to pass that the subjects of the empire may quicken and elevate the Japanese spirit as in the Age of the Gods; that they may exalt the glory of the national life; that they may make the sacred power of the Emperor to shine ever higher, ever wider, and for eternity; and grant that Japan may become the model for all nations.
>
> Again, we pray that thou wouldst bring to fulfillment our spiritual, educational and social activities, whereby the early peace of the world is being promoted, and the seven hundred thousand inhabitants of [name of district omitted] are being awakened to the Japanese spirit and the glory of this spirit unfolded. Bring it to pass that all things may be done according to the Way of the Gods. . . . This we say in solemn awe.

If human words mean anything this is the language of genuine prayer, and while the intimacy of the Shinto-Christian *rapprochement* that is here reflected is not as

yet typical of Christian accommodation in general, it is nevertheless thoroughly typical of State Shinto itself.

Deities to be Propitiated

This same belief in the existence of the ancestral spirits as the powerful *kami* (deities) of the overworld toward which the nation directs its prayers, is likewise the presupposition of the rituals which the state itself performs before the shrines, and is the only rational explanation of the prayers which the priests address to the *kami*. The text of the most important of these prayers and ceremonies is provided by the national government, and it is for the proper mediation of these to the gods that the thousands of priests are maintained.

Limitations of space preclude more than a mere suggestion of the content of these rituals. That for the annual festivals of all prefectural, district and village shrines contains the following words of supplication to the local gods:

> Grant wide and liberal protection and blessing upon the people of this district [the name of the village, town, ward, city or district is here inserted]. Keep them contented in heart and sound in body. Make their homes peaceful and their occupations prosperous. Let them one and all live in increasing harmony and grant that children born to them may prosper more and more unto endless generations. This we say with deepest awe.

We must remember that it is the Japanese government that is here speaking, through its priests.

The analogy between a shrine of State Shinto and the Lincoln Memorial is valid up to a certain point, but the differences are fundamental. The United States government does not maintain at the Lincoln sanctuary a staff of priests whose main business it is to pray to Lincoln's spirit for success in war, good crops, prosperous business, happy homes, obedient and contented people, sound government, and long life for the President.

If Odin Lived Again

A purely imaginary analogy constructed in part out of some of the elements of our own cultural past may aid us in understanding this unique Shinto complex. To do this we must bring to life again the old Teutonic pantheon and re-establish in tens of thousands of sanctuaries throughout the land the worship of Odin and his wife Frigga, of Thor, Mimir, Balder, Loki and all the other superhuman beings of ancient Germanic mythology. These are the great "ancestors" of our Age of the Gods. To them we must add a host of spirits of food, growth, fertility, mountains, trees, rocks, rivers, wells and so forth. Any mysterious, awe-inspiring experience which seems to be alive with occult force can create for us a supernatural being whom we appease and supplicate by proper rites. All of these lesser inhabitants of our overworld, regardless of origin, now become "ancestors" under the magic touch of a state omnipotence and its ideological needs. To these objects of our worship we now add the spirits of all of our authentic historical rulers, the souls of a limited number of famous heroes who have lived and died for our country, and the souls of all, regardless of degree of eminence, who have given their lives in the modern wars of our nation. This last group we honor in a special shrine in our capitol.

Our god-world is a great stream fed by all the "sacred" influences that have flowed through our history. Its tributaries are many and its sources are widely separated; some rise in the familiar hills of the present; some wind far back by frequently obscured courses to the dim and misty past. This indefiniteness stimulates caution on the part of the most self-respecting of our scholars, but not so with our government. Our civil officials fix dates and pronounce on alleged events and personages with complete indifference to the absence of supporting documents throughout whole centuries of the time across which the early history of the land is arbitrarily extended. Our army officers are especially zealous in support of this method of enhancing the national glory and unifying the national spirit.

Lese Majesty

Our reigning dynasty reaches in unbroken line back to our great race-head in Odin. He is our first ancestor, the founder of our state and the center of the veneration of our greatest sanctuaries. We know that Odin was once a man because he is represented in our early mythology as wearing a hat and carrying a staff. He presided over the assemblies of the gods and protected agriculture. Thus he was a ruler, and if he was so much concerned with crops, he must also have once been an actual husbandman on earth. Most certain of all, our government says authoritatively that Odin is the great original ancestor of our reigning family and our school textbooks teach it as the primary dictum of all our education. To question or deny it is lese majesty. Representatives of our nation who travel abroad tell foreign peoples about this great ancestor and correct the errors into which they have fallen through mistaken views of history.

So precious is this higher world of sacred personages, so intimately a part of our racial sentiment and tradition, so central to our sense of historical continuity and divinely ordained destiny, so indispensable to the integration of group loyalty and patriotism, so fundamental in securing superhuman authentication of our superior national structure and our right to rule, that no single subject of our state and no organization within our borders can be allowed to escape obedient and reverent recognition thereof. So we bring it to pass that the institutions that perpetuate and extend these values are classified by our government as lying outside and above recognized religions of all sorts. This makes it possible for us to preserve what amounts to a state religion in actual practice while at the same time legalizing a claim on the conformity of all adherents of ordinary religious bodies.

This imaginary analogy may assist in giving point to the issue which in the past has created a serious problem for Christians in the Japanese empire in connection with obeisance at the shrines of State Shinto. It has sometimes been difficult for Japanese Christians and foreign missionaries alike to dissociate the formal act of bowing at the altars from a recognition of the existence of "spirits" allegedly incompatible with true Christian worship. They have declared that an act of religious faith was clearly

implied, even if not verbally expressed. Recent history has produced numerous expressions of this conflict. We may cite a single example. In January 1936, when the storm over the Shinto shrines began to break in Korea, the Australian Presbyterian mission went on record as follows:

> Since we worship one God alone, Creator and Ruler of the universe, revealed as the Father of mankind, and because to comply with an order to make obeisance at shrines which are dedicated to other spirits, and at which acts of worship are commonly performed, would constitute for us a disobedience to his expressed commands, we therefore are unable ourselves to make such obeisance or to instruct our schools to do so.

Later events demonstrated that it was impossible, in view of the strength of the Japanese government, reinforced by public sentiment in Japan in which Christian leaders shared, to make such exclusive non-conformity prevail in Korea. The schools in question were closed; foreign missionaries in large numbers left the country, some of them giving as one of their reasons for withdrawal the impossibility of conformity on the Shinto issue; Korean Christians accepted their obligations for participation in Shinto rites, and Japanese Christians made public avowal of their belief that the non-conforming missionaries were acting under a mistaken view of State Shinto. All this happened in spite of the fact that it was not so very long ago that responsible Japanese Christians, speaking both as individuals and as groups, gave public utterance to statements that were not essentially different from the statement made by the Australian missionaries.

The next article in this series, "Is Japanese State Shinto a Religion?" will appear next week.

If I Make My Bed in Hell

By Georgia Harkness

THIS ARTICLE is addressed primarily to ministers. It is directed also to the consideration of husbands, wives, parents, and all who counsel human beings. Though its concern is more largely pastoral than theological, its purpose is to point out some neglected aspects of the problem of evil.

It is, perhaps, effrontery to suggest that there is anything new to say on the problem of evil. Has it not all been said many times, in volumes innumerable and in discussions that, like the stream of pain itself, flow through the ages? I do not claim any great new revelation. However, there is an aspect of the problem I have seldom found recognized in the books and sermons to which I have been exposed through a good many years.

These books and sermons have, for the most part, been the expression of relatively healthy-bodied, healthy-minded men. Many of them have suffered acutely and triumphed gloriously. But there are kinds of "hell" that most ministers and theologians have never gone through. As a natural consequence, with the best of intentions they continue to overlook certain matters and to give assurances which, instead of bringing the grace of God to those who suffer, may serve only to increase their misery and confusion.

I

Our Christian faith affirms that as workers together with God we can transform some evil situations. Those we cannot transform we must seek to transcend by God's strength. The last word in the problem of evil, whether evil be conceived as sin or as suffering, is not to be found in a theoretical explanation but in the promise repeatedly validated in Christian experience: "My grace is sufficient for you; my strength is made perfect in weakness."

But is it? Why did the psalmist pray, "Take not thy Holy Spirit from me," unless he thought that sometimes the Holy Spirit evaded his most earnest seeking? Why did Jesus in his moment of darkest agony pray, "My God! My God! Why hast thou forsaken me?" Why, save that he felt cut off from the face of God at the very moment he needed most to see it? This is the deepest hell—not merely to suffer, but to suffer and seek in vain for God's sustaining presence.

When in quietness and confidence one can say, "If I make my bed in hell, behold thou art there!" then anything is endurable. With this victorious faith, Christians through the ages have met and conquered affliction. But the depths of the mystery of the problem of evil appear at the point where the Christian does not find this possible. Believing in God, sensitive to his will, seeking earnestly for God's presence, one cries to God out of the depths. And his own words come back to mock him.

Various courses are followed when a person who is deeply troubled tells the minister that he is inwardly upset but religion does not seem to help him. Some counselors, like Job's friends, overtly charge the distraught soul with secret sin. "Look honestly at yourself, and you will find there pride, anger, envy, avarice, sloth, gluttony, lust," the counsel runs—though not, of course, in these words. (It might be well for Protestants to recover a sense of the meaningfulness of these seven deadly sins!) Since the best of us are sinners the challenge is legitimate, and if put in love and faith it may lead to repentance and spiritual victory. It ought always to do so. But the fact is, it sometimes does not. One may earnestly repent and be heartily sorry for his misdoings, and in self-accusation but without the lifting of his burden find his hell deeper than before.

The wise counselor and understanding Christian will put the emphasis on God's forgiveness as the counterpart of man's repentance, on surrender and trust as prerequisite to the lifting by God of a burden that is intoler-

able. The Christian gospel means, after all, not that we save ourselves by our repentance, but that God saves us when we repent. This ought to be all one needs to say. Yet the fact remains that sometimes persons of deep spiritual sensitivity, earnestly desiring to trust their lives to God's keeping, find they must cry out as did our Lord, "My God, why hast thou forsaken me?" And this worst of all hells may last, not momentarily, but for days, months, years. . . . It is then that "hope deferred maketh the heart sick."

Mind you, I am not talking about those persons who pray in vain to have some suffering removed, some bad situation in their homes or in the larger community corrected. What we are here considering is the more subtle and more terrible torment of sheer inability to find power in God to bear the pain or meet the situation. If one says that this never happens, or that a person is really not a Christian when it happens, one reveals (pardon me for saying so) either blindness or bigotry. Or perhaps both.

It is not the callous sinner who lives in this kind of hell, but the sensitive soul who is caught by the unresolved conflict of his insight and his impotence. Deprived either of spiritual promptings or of the power to follow them by any measure of free consent, one does not find himself in this situation. A person may live sanely in stolid bovine complacency or insanely in a world of psychic delusions, but he does not find himself at the same time pursued by the Hound of Heaven and cut off from God's presence. On the other hand, when one has both the spiritual promptings of the Christian gospel and normal control of his will, the problem does not appear. The way of salvation is assured, for through repentance and surrender one does find forgiveness and power. The Christian way is justified by its fruits, and our preaching is not vain.

It is in situations where a person is free yet bound, sane yet psychically constricted, able to act responsibly in many matters yet in others impotent, that the problem we are considering emerges. I shall suggest three areas in which this occurs, all of which are far more common than is ordinarily recognized.

II

The first of these is in situations where the external environment so presses upon the individual as to limit greatly his capacity for spiritual transcendence over evil. John Bennett, one of the few theologians of our time who have reckoned with this problem, writes at the end of his *Christian Realism:*

> Persons are blocked by physiological or psychological or environmental conditions so that it is impossible for them to develop the spiritual strength and insight which are essential if they are to overcome evil in their own lives. What are we to say of the feeble-minded child, or of the man of great devotion who, partly because he does not spare himself, suffers a nervous breakdown and ends his life in this world in a kind of hell? Inequality in the distribution of evil handicaps and in the distribution of the power to overcome them is the hardest of all facts to face.

One may extend these suggestions to include many other types of limitation. What of poverty which so depletes physical vitality through malnutrition that one is simply unable to live victoriously? What of enforced drudgery that cramps the spirit and curtails the vision of God? What of prolonged unemployment that cuts the nerve, not only of social usefulness, but even of a once-cherished intimacy with the God in whose name is victory over the worst that men can do? What of those victims of war—homeless, hungry and distraught—who having suffered the loss of all things by that very fact have suffered the greater loss of a sustaining faith? That there are valiant souls who live victoriously under all these conditions should humble and strengthen us. But what of the many who, trying to be Christian amid the gloom, find the light quenched?

That poverty, drudgery, unemployment and war have bad effects on personality is, of course, nothing new. The social gospel roots in a recognition of their harmfulness to the inner as well as to the outer life of man. But I have yet to discover any extensive consideration of what they do to basic Christian assumptions regarding man's power to transcend all physical evils through spiritual victory.

III

The second area in which the problem emerges is in the field of physical health. That when one is sick he lacks normal powers of self-direction and is therefore to be judged charitably is, fortunately, widely recognized. That one can be very sick and still be spiritually victorious is a fact, and it rightly challenges those in health to emulate the courage of the triumphant sufferer. The positive contribution of religious faith to physical health, long recognized at Roman Catholic shrines and in Christian Science reading rooms, is gradually coming home to the Protestant mind and is throwing light on Jesus' miracles of healing. All this is good.

What I do not find so commonly recognized is that there are some types of illness, relatively mild as illnesses go, which by their very nature sap the power of spiritual victory. One may be very ill with cancer, a broken back or a ruptured appendix, yet feel the presence of God wonderfully sustaining him. One may be well enough to keep walking around and doing his work, yet feel literally "like the devil." That is, he feels as if a devil had caught him and were holding him suspended in a hell of torment. One knows that he ought to trust God and act like a Christian. But the devil has him!

This is not the place to go into an extended discussion of types of physical disease. (I have not the competence, though what I shall say has been passed on by competent physicians.) It must, however, be pointed out that the endocrine glands have a much closer connection with religion than ministers usually will admit. When we first began to hear about "the glands regulating personality," this information was put in such a naturalistic and behavioristic setting that most of the exponents of Christian faith rejected it. Extravagant claims were made which ought to have been rejected. Nevertheless, believing that man is essentially spirit rather than body, one can profitably learn something about the effects of these glands on the spiritual life.

The endocrine system affects the sympathetic nervous system and thus greatly influences the emotions. The power of such bad emotions as anger, jealousy and worry to upset bodily health and the corresponding curative

value of emotional stability and serenity afford an important link between religion and medicine. But this connection between the glands and the emotions works both ways. An unusually able professor of biochemistry has put it thus: "Without muscles you could not walk; without the central nervous system you could not think; without the sympathetic nervous system you could not feel emotions. When the ductless glands are out of order, it is as impossible to achieve victorious spiritual living by an act of will as it would be to walk without legs."

Some people—though not enough people—know that too much thyroid makes one nervous and high-strung and too little makes one sluggish. Gradually we are learning not to brand as sinful irritability or laziness these emotional expressions of a physical disorder. We are learning also something about the effects of such normal glandular changes as those of puberty and pregnancy on emotional attitudes. Religious education has given considerable attention to the relation of the physiological changes of adolescence to religion. Beyond that there is a great field yet to be explored in the relations of endocrinology to religion.

One type of glandular disturbance is of such importance, since it affects half of the human race who reach middle life, that it merits particular attention. In the *Reader's Digest* for November 1941 is an article by Helen Haberman entitled, "Help for Women Over Forty." In this she points out that every year at least eight million women in the United States go through the menopause. Some experience little or no discomfort. But many do, and with these glandular changes there are often acute emotional disturbances. The article states that through the production of a new synthetic hormone, glandular therapy greatly relieving such symptoms is now available at low cost.

But what of the religious bearing of this experience on the millions of women without adequate medical care? Irritable, depressed, unable to sleep and tormented by mysterious pains that may strike anywhere in the body, they do not understand themselves. Their husbands and children do not understand them. "What's got into mother? She's cranky and bawls me out for nothing. She cries all over the place. She talks about being a Christian but doesn't act much like one!" These are common enough comments.

She, too, wonders why it is that she neither feels nor acts much like a Christian. If she seeks out her minister for counsel, more than likely he tells her to surrender to God and gain a moral victory. She tries valiantly, not knowing that he has asked of her something as impossible as to walk without legs. Humiliated, baffled, despairing, she decides she has lost her religion and is now losing her mind. In an earlier day, she would have supposed she had committed the unpardonable sin.

IV

A third area, still less understood and more dangerous for the uninformed to tread upon, is in the field of psychic disorders. Not overt insanity, but neuroses and depressions which make a person feel and act abnormally in some matters when he is entirely sane in others, is the major religious problem. I shall speak of but one type, and what I shall say is on the authority of one of the leading psychiatrists of the middle west.

There is a relatively common disease called "endogenous depression" which has no ascertainable cause either in the environmental situation or in the state of the body. It may strike anybody at any time, though it is found most often in gifted persons, especially those with unique gifts of self-expression and unusual musical ability. Conscientious persons and those inclined to blame themselves get it more often than the irresponsible. If one has it he is in good company, for Abraham Lincoln, Samuel Johnson, Charles Lamb, Tschaikowsky and Chopin are among those known to have had it! It runs a course of varying duration, usually of several months, during which time the victim has periods of intense unhappiness accompanied by exhaustion, inertia and self-accusation. Meanwhile he either stops work with what is called a nervous breakdown but feels no better for his idleness, or he keeps working with a bold front but wonders why he feels so utterly unlike himself. The disease always terminates. There are drugs by which to relieve the patient's unhappiness, but as no cause is known, so no cure is known by which to hasten its termination.

This is only one of many of life's strange phenomena. I hesitate to state these facts, lest readers feeling lazy or blue from overeating or lack of sleep begin to think they have endogenous depression! Yet its religious significance is vital. The sensitive Christian who has this malady—far from finding it banished by trust in God—torments himself the more with self-accusation because he thinks he ought to find serenity and joy through his religion. He has become a self-centered hypochondriac, is thoroughly ashamed of himself, but is unable by will power or prayer to burst the chains of preoccupation with himself. He knows he ought to appreciate his family and friends, but instead feels possessed either by irritation or by a strange apathy. His reason tells him there are things in life to live for, but to his emotions life is meaningless and the future black. He longs for death, and condemns himself for harboring the thought.

If he screws up his courage to confide these thoughts to his minister, what happens? At best, the minister is sympathetic but usually unable to shed much light. At the worst, he tells the sufferer these are sinful thoughts for which God will punish him in hell. The resulting tension only adds to his living hell. There is seldom a competent psychiatrist at hand to tell him he has a disease which will one day cease of its own accord.

V

What are we to make of these facts? I shall summarize briefly what I gather from them.

First, ministers and other religious counselors need to learn enough of physiology and psychology to know when to offer religion as a cure for bodily and psychic disease, and when to send their people to the doctor. It is dangerous business to prescribe without adequate knowledge, whether the prescription be religion or drugs. There are circumstances when sympathy and understanding are worth far more than a religious formula as the cure for psychic ills.

Second, the sort of social health and medical and psychiatric help suggested in these examples ought to be made accessible to all persons. It is a major part of the Christian enterprise to see that this is done. The social gospel has a long way to go before all the sons and daughters of God can have the alleviation now enjoyed by the privileged few.

Third, the Christian gospel interpreted in love and accepted in faith is relevant to every human situation. There are some things it will not do: let us not make for it unwarranted claims. There is much that it will do, as the saints and seers attest. Let us not grow weary or timid in proclaiming our faith.

Finally, let us trust God, not less but more, with knowledge of these facts. All that has been said in this article but illustrates the infinite complexity of God's world. And whether we find him near or far or feel ourselves cut off from his presence, this is still our Father's world! Though we cannot find God, he finds us. When we are assured that God ceases not to love us, we can watch through the night and wait for the dawn to see his face. We can make our bed in hell—far deeper hells than in our self-confidence we had ever dreamed existed—yet know that he is there.

Such assurance is a faith that is dearly bought, but it is a faith that overcomes the world.

BOOKS

The Civil War (Continued)

CONFLICT: THE AMERICAN CIVIL WAR. *By George Fort Milton. Coward-McCann, $3.50.*

THE ARMY OF TENNESSEE. *By Stanley F. Horn. Bobbs-Merrill Company, $3.75.*

GEORGE B. MCCLELLAN, THE MAN WHO SAVED THE UNION. *By H. J. Eckenrode and Bryan Conrad. University of North Carolina Press, $3.50.*

LINCOLN AND THE RADICALS. *By T. Henry Williams. University of Wisconsin Press, $3.00.*

YOU may not feel that you know much about what happened at Pearl Harbor, but if books on the Civil War continue to appear at the present rate—and there is no letup in sight—you may soon have a pretty fair idea as to what happened at Pittsburg Landing or Chickamauga. For hosts of Americans there seems to be a never failing fascination in the War Between the States. Of the four books which I have brought together here for notice, the first three are of more than average interest and the fourth should quickly find its way into the select company of those which are "indispensable" to an understanding of the great struggle.

Mr. Milton presents a popular, one-volume "story" of the war. It is not a thorough history in any sense; it is simply the sort of book that one who wants to get a general yet balanced picture of the war can read without being ambushed in details. It fails, therefore, to compare in importance with its author's biography of Douglas, but it does succeed in doing what it sets out to do. Moreover, it deserves a special mark of credit for its grasp of the war in the west. But perhaps that was to have been expected of a Chattanooga writer.

Mr. Horn tells of the war in the west from the other side. His is a history, in the full sense, of the Confederate Army of Tennessee—which is not to be confused with Sherman's Army of *the* Tennessee. The Army of Tennessee fought for four years over a territory which took in at least eight states (I am still not sure whether parts of it were ever in action in Arkansas and Louisiana) and Mr. Horn insists that it lacked nothing in measuring up to the standards of the Army of Northern Virginia—except leaders. By the time he gets through with Albert Sidney Johnston, Bragg, Polk, Pemberton, Hood, Beauregard and even "Joe" Johnston the tradition of superior Confederate generalship is pretty well exploded. Only Forrest emerges with reputation intact. Incidentally, Horn dismisses the famous Forrest apothegm, "Git thar fustest with the mostest men," as a piece of northern propaganda. Forrest may have been a slave-trader, but he didn't talk like that.

Eckenrode and Conrad have established reputations as historians, but they have written a curious book on McClellan. It is probably true that McClellan "saved the union," as their title asserts, and possibly true that he might have won the war if he had been let alone. But their effort to prove this latter assertion involves them in such a partisan display of apologetics that the result is hardly convincing. For instance, their silences with regard to McClellan's cavalier treatment of Lincoln cast suspicion on their whole case, and they dismiss McClellan's dismayingly revealing letters to his wife with far too little scrutiny. However, McClellan deserves better treatment than he has been generally accorded, and many readers will find in this all-out defense a welcome corrective for books which have been equally partisan on the other side.

The book by Professor Williams is permanently important. It tells the story of "the war behind the war." It brings within easy compass the struggle which went on ceaselessly between the so-called "radicals" in Congress and in the Republican party, who sought to make the war an instrument for social revolution in the south, and Lincoln whose aim at the start, in common with most northern conservatives, was simply to preserve the union. It shows how in instance after instance the radicals won, forcing Lincoln step by step to adopt the positions which they had first defined and for which they had whipped up public support. One of the book's most valuable features is its study of the propaganda methods used by Stanton and the Committee on the Conduct of the War (from which Mr. Dies may be suspected of having copied some of his most effective maneuvers) to overcome the reluctance of Lincoln to transform the war into a social crusade. Another is its revelation of the extent to which internal politics ruled the fortunes of the Army of the Potomac, and still another the amount of proof which Williams adduces to support the charge that the slaughter was prolonged and the war's end deliberately postponed by "radical" politicians and generals lest victory be won by the wrong commanders and before the social ends of the abolitionists had been achieved. Charles Sumner, in particular, was always worrying lest the war end too soon.

For all its importance, however, Dr. Williams' book cannot

be cleared of the charge of partisanship. Surely it is hardly an adequate explanation of the political history of the war to put *all* the blame for its length and its savagery and its final transmutation into the brutalities of the reconstruction period on a group of evil men who made up the radical wing of the Republican party. Granted that Ben Wade and Zach Chandler were not attractive characters. Still men like George W. Julian and Lyman Trumbull were not villains. They were honest men, and brave, as their later conduct when the hounds were baying at Andrew Johnson's heels proved. The underlying trouble was that all hands were trying to solve an almost insoluble problem which was both moral and economic—slavery—by a method—war—which held within itself neither moral nor economic wisdom. The result was tragic for all concerned.

PAUL HUTCHINSON.

Books Received

Religion for Today, An Essay in the Philosophy of Religious Education. By A. J. William Myers. Association Press, $2.00. (To be reviewed.)

Religion and the World of Tomorrow. By Walter W. Van Kirk. Willett, Clark & Co., $1.50. (To be reviewed.)

China, Star of Asia's Drama. By Carroll Lunt. Walton & Wright, Los Angeles, $2.00. The author, born in Shanghai in 1889, has spent his life there, except for education in America and business trips. The thesis with which his book opens is that the yeast in China's vast lump is the "Hakkas," a racial group of Polynesian origin, widely diffused in southeastern China but especially numerous in and around Canton. Many of them seem to be a sort of Chinese Gypsies, some of the sea, some of the land, though the author does not call them that. The last chapters urge American support of the Allied cause against Hitler as the only way of preventing a debacle in both America and Asia. In between there is a discussion of China's position.

New Light on the Bible. By Trude Weiss-Rosmarin. Jewish Book Club, 110 W. 40th St., New York, 60 cents. The aim of this little book of 95 pages is "to provide archeological and historical evidence for about one hundred biblical statements." The publisher says it is the first book of its kind "by an author representing the traditional Jewish viewpoint without sacrificing the principles of scholarship." It is unfortunate that it begins with a wholly uncritical use of selections from Woolley's account of his excavations at Ur, to prove the historicity of Noah's flood. Most of the rest is better, and all of it is interesting.

Jobs for Today's Youth. By T. Otto Nall and Bert H. Davis. Association Press, $1.75. The problem of vocational choice takes on a different color in a nation at war, but it still remains a problem. Youth cannot choose a job wisely without knowing, at least in a general way, what jobs there are. This book is a broad survey of the occupational fields. It will be helpful to all who have a choice before them, and especially helpful because it presents the whole matter of gainful employment not merely as one of individual interest but also as one of public service.

Religion and the State, The Making and Testing of an American Tradition. By Evarts B. Greene. New York University Press. The author, professor emeritus of American history in Columbia University, presents in six lectures, with appropriate documentation, the main outlines of the European tradition of church-state connection, the transplanting of that tradition to America, the process of liberalization leading to separation in our system, and the problems which still remain, especially those relating to education and to freedom of conscience.

Aircraft Spotter. By Lester Ott. Harcourt, $1.00. This is a guide to aircraft identification for army, navy and civilians. It contains photographs, silhouettes, identifying insignia and descriptions of American, British, German, Italian, Russian and Japanese planes of all types.

Poor Richard's Dog Yarns. By "Poor Richard." Shaw Pub. Co., Washington, D. C., $1.00. A collection of pictures, poetry and prose for dog-lovers.

The Bible and our Social Outlook. By Abraham Cronbach. Riverdale Press, Cincinnati, $2.00. (To be reviewed.)

The United States and Civilization. By John U. Nef. University of Chicago Press, $3.00. (To be reviewed.)

Bitter Honey. By Martin Joseph Freeman. Macmillan, $2.50. Mr. Freeman was once associated with the late Professor John M. Manly and Edith Rickert in the authorship of a book called *The Writing of English,* and he is currently associated with Professor Carl Grabo in editing a *Reader's Shelley.* He has also written mystery stories. The present book is non-academic and non-mysterious—except as the heart of a small boy is always somewhat mysterious. For this is an unhurried and unstrained story of the life of a small boy in a midwestern town.

War as a Social Institution, The Historian's Perspective. Edited by Jesse D. Clarkson and Thomas C. Cochran. Columbia University Press, $3.50. (To be reviewed.)

CORRESPONDENCE

More Letters and Extracts from Letters

[It is our earnest wish to give our readers the fullest possible opportunity to express their opinion in connection with the present crisis through which the Christian mind is passing. We believe in this as more than a policy of journalistic fairness. The perusal of these letters is highly instructive to the editors and there can be no doubt that all our subscribers are especially keen to read them. We regret that we can find space for only a small portion of those received.—THE EDITORS.]

EDITOR THE CHRISTIAN CENTURY:

SIR: In the thirteen years I have received The Christian Century I have never read it with more care and enthusiasm than in the past year. I have such a full response of spirit to your position that I am a bit troubled that this letter should contain a mild protest to a bit you wrote in the editorial, "The Dilemma of Conscience." You state that the pacifist is guilty in an act "which leaves the treasures and the destiny of the community to be preserved by others" . . . and that "others are fighting for the integrity of his community while he holds aloof." The pacifist, if I understand the absolute pacifist position, does not feel that his community, its treasures, destiny and integrity, are served by militaristic acts. He does not feel that others are doing a constructive thing while he is staging a sitdown strike or complacently indulging in a holier-than-thou aloofness from disagreeable work.

The pacifist looks back over history and feels that the proof lies with militarism to show that it has ever served, in the long view, its community and the general welfare. He does not expect any war to be much more successful than others have been in bringing the kind of world for which Christians work and pray, so he does not suffer too much from a "haunting consciousness" or "ethical squeamishness" in thinking that he "holds aloof" from a course that is supposed to preserve his national destiny. He does not feel that militarism is serving his community, therefore he is not grieved that he is not in on it.

Community Church, MARION E. TINSLER.
Rossford, O.

SIR: While sorely disappointed, I am not surprised at your acquiescence in the war. That, I think, was involved in your declaration that you had never felt able to take the pacifist posi-

tion. I saw long ago that if one feels obliged to wait until he faces a concrete situation, when that situation confronts him he will inevitably find himself in bondage to circumstances. That was precisely why I, and others here, chose to put ourselves in bondage to what we believed to be a supreme principle, and prepared our minds to walk, when necessity arose, in blind loyalty to it.

We greatly wish that you had not acquiesced with so much felt misgiving. For that must cripple you from acting vigorously upon your choice. We see that if one acquiesces in war at all he must acquiesce in, nay, insist upon, effective war, that is, total war, that is, complete ruthlessness. The bamboo and paper cities of Japan present a military opportunity, and in war a military opportunity is a military necessity which sentimentalism must not be allowed to hinder. That is why we are obliged to say No to total war.

I believe I speak for all Canadian pacifists when I say that we have none but feelings of respect, sympathy and friendship, because of your staunch support in the past. Nevertheless our world will be colder and more desolate in its hostility lacking that support.

Windermere, Ontario, Canada. R. Edis Fairbairn.

SIR: I too was utterly disappointed in the stand taken in your editorial, "An Unnecessary Necessity," but I rather feared to express my disapproval, for there was no way of knowing the extent to which your liberalism had died along with your leaning toward, if not absolute, pacifism. I apologize for my fears. Your "Correspondence" column in the issue of December 31 contained the finest four pages ever to appear in The Christian Century, in my judgment.

I hope . . . can it be true? . . . is it possible that the preponderance of "opposition" comment, and certainly its more eloquent character, is an indication of your lingering remorse over the decision you made? It seemed hardly necessary for you to have overbalanced the column so heavily in favor of the stand you didn't take; but it was at least an evidence of sportsmanship.

Pilgrim Congregational Church, El Paso, Tex. Fred I. Cairns.

SIR: Allow a very humble pacifist to record his immediate reaction to your editorial, "The Dilemma of Conscience." You have made the common mistake of declaring that a pacifist is one who refuses to fight. I am sure you know better. You have loaded the statement of the "three simple questions" with generalities which can mean entirely different things than I believe you do mean. You have imputed guilt to the pacifist without justice.

You ask, Do I want my country to live? By "country" do you mean the people? or their ideals? their present institutions, capitalism, slums, sharecroppers, migrant workers and all? And what do you mean by "live"? If we gave up the Philippines, Alaska, the Canal, would that "kill our country"? But I know war will change our institutions, will kill thousands of potential spiritual leaders, and however the war comes out "my country" of 1940 will never again be the same. War will destroy the best of "our America," for it brings out the worst in everyone. Who knows what it will give in place of that it takes from us!

You ask, Do I want its independence preserved? Do you mean by independence the right to do as we darn please for our own profit regardless of the needs and aspirations of the rest of the world? Does war mean freedom of speech and press, freedom for youth to develop their minds in school, freedom for art, free time to build up all that is lovely? War destroys rather than preserves freedom.

Your third "simple question" makes three unwarranted assumptions: that "power preserves independence," that war will "maintain the power which preserves independence," and that the outcome of the war means the re-establishment of a desirable status quo in the United States. Sometimes war gives power to establish totalitarianisms, war frequently forces governments to crumble (particularly if it brings bankruptcy), and if this is war to exhaustion, what follows? . . .

Do not think we pacifists are trying to escape. Rather we are ready to risk our skin to try to rescue others, all we can; we are ready to bind up the wounds, to comfort the bereaved, to try to limit the fire or extinguish it where and as possible. And when at long last it has burned out or been drenched in the tears of men and angels, we are ready to turn to the task of retrieving what may be left, of sharing with others without price what we have or can find, of rebuilding what has been destroyed more fireproof than before and trying to eliminate the hazards to future catastrophes. Don't you want to help us in this kind of program?

It is fortunate you stopped where you did; you were floundering, you were off the track, and you knew it. A Christian cannot follow afar without danger of losing his way. Better go back and start over again.

First Baptist Church, Barrington, Ill. Philip G. Van Zandt.

SIR: Your recent issue of The Christian Century has been most helpful to those of us who have been fighting the "Dilemma of Conscience." Your editorial points out the dilemma so clearly and Dr. Thomas Eliot's article on "The Crime Theory of War" suggests a solution. It seems to me we ought to beware of rationalizing ourselves into comfortable logical positions. It is this soul agony on the part of both soldier and objector that holds the hope of the future. We need to keep sensitive and tender at this point. It is the hunger and thirst after righteousness that was blessed. It is the cross we must bear, whichever horn of the dilemma we choose. We may not be quite as ruthlessly efficient as a soldier but we stand a better chance of saving our souls and the soul of the world.

A healthy state of tension between idealism and realism is essential for spiritual growth. Justice and mercy, grace and truth, righteousness and love are all combinations that indicate this essential need. As I see it, this tension is a most hopeful sign in a world of sorrow, suffering and darkness.

Hudson, Ill. C. Earl Livengood.

SIR: I found your editorial, "The Dilemma of Conscience," interesting and instructive, but I think that several points ought to be clarified on which I believe you have too narrow a view. The first of these is in your statement that behind the argument of the pacifist "stands the major presupposition of the absolute inviolability of human life." This is by far too narrow a definition of the religious pacifist's stand. Basically, he is convinced that the governing principle of his life must be, so far as possible, to live in love with his fellows. This basis is productive of both positive and negative action. He will want to contribute actively and financially to movements which foster the removal of frictions within and between nations and make for the development of understanding; if a business man, he will try to make his business relations just; he will try to break down national hatreds and racial discriminations. But when the epitome of all lack of love, *war*, appears, he will then have to take a firm stand in opposition to it. It is, therefore, not merely to taking human life that he is opposed. There is only one way for him to live, and that is in love and fellowship with his fellows. Both the Fellowship of Reconciliation and the Society of Friends have illustrated this broader meaning of pacifism.

Second, the pacifist does not recognize a *final* loyalty to the state and therefore his conscience does not plague him as much as you would seem to believe. He recognizes various loyalties: to himself, to his family, to his community and to his nation, as do others. The larger the group to which his loyalty extends, the more inclusive its demands upon him might be. Family loyalty, for instance, may have to be set aside because of his loyalty to his nation. But he does *not* accept national loyalty as the final and all-inclusive one. He is a true internationalist, because he recognizes that *all* men belong to one family under God. He has therefore a still more inclusive final loyalty than do those whose highest loyalty is to the state. Consequently, just as family loyalty might have to be set aside at times to make place for national, so national loyalty in turn might have to be partially repudiated in favor of this final and more inclusive loyalty to God and his

family. Insofar as he has severed himself "from the corporate life of his national community" it is because of his membership in a still more inclusive community—again, much as the soldier severs himself from the corporate life of his family community because of his higher loyalty.

Finally, your statement that the soldier would affirm that "no individual man knows clearly enough the will of God to justify him in acting contrary to the corporate will of the community . . ." may be good philosophy, but it is very poor religion.

Colgate University, J. CALVIN KEENE.
Hamilton, N. Y.

SIR: The published answers to your attitude toward the war reveal the pacifist madness that you have helped to create. Your answer to Mr. Trueblood reveals a sense of citizenship which your critics can hardly appreciate. So let them enjoy a freedom made secure by the blood and sweat of other men.

Our country is peace-minded—nearly 100 per cent. But tyrants have wicked designs upon us and the rest of the world which must be resisted in the name of Christ.

Somerset, Ky. O. B. CROCKETT.

SIR: As a pacifist who has been for a year a delighted subscriber and is now looking forward to The Christian Century more eagerly than ever, I would like to say that though I differ with your view on the war, I have the greatest admiration and respect for the courage and honesty with which you have stated your position. I do not happen to view the situation as you do, and I only wish that I had the skill to express my vision of truth as articulately as you can yours. . . .

But I would like to point out that my sense of guilt is different from that which you ascribe to us pacifists. I do not feel guilty of *being* a pacifist, while others fight, kill and die. I think it is horrible that such a thing should be happening. I feel guilty because as one who regarded what has now happened as the supreme disaster, I was too weak and ineffective, too undisciplined, selfish and unprepared to have done anything during all those years when I had the chance, to stem the tide of terror and destruction. I do not regret my pacifism or striving for peace but I am filled with remorse because I have not been a better and stronger pacifist, really worthy of the name of peace-maker.

New York, N. Y. ANNE E. MOFFETT.

SIR: You took an awful tumble on the war situation, but the current issue of The Christian Century is invaluable. In time you too will see the futility of this conflict. Our boys killed by our guns in Pearl Harbor—our flag being there in the first place—the imperialist war for standpatism now shared wholeheartedly by our government—and dragging God into it—or haven't you done this? Or how can you support the war and government without dragging God into it? Are there two systems, one God's and the other Mammon's? Forgiven, but not forgotten!

Queen's Baptist Church, J. EARLE EDWARDS.
Queen's Village, N. Y.

SIR: I have just finished reading, thoughtfully, your editorial, "The Dilemma of Conscience," in the issue of December 31. As for the pacifist's being unable to ". . . help preferring victory for his own country . . .": First of all—whatever his abstract *preferences,* the pacifist may nevertheless (if the circumstances warrant) welcome or willingly *accept* the victory of the enemy, if he has come to know *that* to be the will of God: Jeremiah (who, I guess, was *not* a pacifist—but that matters not) accepted the defeat of Judah, but was nonetheless a true patriot. Second, even where circumstances (or one's cloudy perception of God's will) do not lead the pacifist to accept the victory of the enemy, he need not admit that the *only* alternative is war. The pacifist has a right to the faith that if war is wrong in the eyes of God, and that if his country's victory is God's will, God need not and does not ask that his creatures disobey him in order to do his will—God has other ways, if he be God.

So I do not at all feel that you have shown that the pacifist faces a moral dilemma—if he be a *Christian* (and not merely a theoretical or "Sermon-on-the-Mount") pacifist.

Presbyterian Church, D. AREND VISSCHER.
Mahopac Falls, N. Y.

SIR: It has been said that the most dangerous clap-trap is the philosophical, because it is the most pretentious. Reading your issue of December 31 emphasizes this. The majority of the letters published by you demonstrate what should now be obvious to all thinking persons—that ours is a dying nation.

Never has our nation faced more serious problems. Realism, rugged reasoning, robust patriotism, these alone can save us. In this crisis we turn to our religious leaders and what do we find? Read the letters and hang your head in shame. Where are the Beechers, the Channings? Having been sheltered against hardships in school and in life the modern minister, and I recognize a few noble exceptions, is entirely out of touch with reality. Small wonder that the modern business man leaves his religion to his wife.

Your editorial, "The Dilemma of Conscience," is composed of the same maudlin trash as most of the letters. Where do you get all this stuff about our soldiers crying out with Paul, "O wretched man that I am!" Our soldiers, thank God, are neither nitwits nor social misfits. They are practical men who live by accepted moral standards and who are offering their lives, as did Washington and Grant and Hobson and York and the others, to save the moral gains of two thousand years, which your correspondents seem willing to throw to the wolves. Spengler is right. America is a dying nation.

Union League Club, ROBERT P. PHILLIPS.
Chicago, Ill.

SIR: I feel with you in the sentiments you expressed in "An Unnecessary Necessity," December 17. I feel the agony of it all; I am distressed. Not that I love my country less, but that I love humanity more. Nevertheless, may the new year be good to you! "He leadeth us."

Ridgewood Presbyterian Church, ARTHUR B. RHINOW.
Brooklyn, N. Y.

SIR: This is the last day of the year. To many of us this week's Christian Century fits into the nostalgic mood. Has the *Götterdämmerung* come upon us in the pages of your illustrious journal?

I could stand the heartache of your editorial "An Unnecessary Necessity," though with much squirming inwardly. But this week you bring us your "Dilemma of Conscience," and it is perfectly crushing.

So the pacifists are "guilty" along with all those who have been shouting for war (whom you have so persistently combated until now)—"guilty" because they are living! Imagine thinking of E. Stanley Jones as "guilty"! Pacifists do not claim to be perfectionists. That ugly and grossly false label was pinned on them by the Niebuhrians, whom you now seem to have joined. Your logic has certainly been infected with some virus of inconsistency. In the light of this week's editorial, one wonders more clearly than before how you could have termed your first editorial as you did. If the present plight was "unnecessary," how could it be called a "necessity"? The two words belie each other. Did you not fall headlong in that entitling phrase? Paradoxes may yet be reconciled. Contradictions—flat contradictions—never.

I have always rejoiced at your courageous and thoroughly Christian challenges. Frequently I have ordered extra copies of a particularly vital issue, and have given them to friends for their own strengthening. Two weeks ago I sent you a new subscription for a Bible class teacher who, I felt, would be given new heart by your weekly urgencies. But now? What have we left? To whom shall we go? Of course we shall not "drop" your journal. It will be more than interesting—it will be dramatically enlightening to see the further procedure of your thinking. But just now the clouds hang low. It seems to many of us that you have let the whole church down. Imagine Jesus putting Golgotha on

the basis of an "unnecessary necessity." Dr. Morrison, how could you?—how *could* you? Still hopefully yours,

First Presbyterian Church, Gary, Ind. FREDERICK W. BACKEMEYER.

SIR: So you are a relativist! And relativism doesn't soothe conscience—only irritates it! Until all world capitals submit to the same judgments of humanity, the "soldier" and the "pacifist" may not be brought into harmony. May your dilemma continue and your tribe increase!

Two facts seem clear: Only the mercy of the strong is respected, and Christians can never enjoy the duties of war, nor can they hate at all. These facts don't fit together. That's why war doesn't make sense.

National sovereignty is under indictment, but America does not propose to be judged while her "enemies' " avowed purpose is to destroy her strength. Or, vice versa. We know (that is, I hope we do) we have sinned, but we don't want to surrender.

The dilemma goes on. May God give us grace not to settle it until we settle it right.

First Baptist Church, Frankfort, N. Y. JAMES B. BROWN.

SIR: You have said it and you have said it so well in the editorial, "The Dilemma of Conscience," that I earnestly wish not only every pacifist but every thoughtful citizen could read it. But every thoughtful citizen does not read The Christian Century, nor is likely to. Therefore I wish your editorial could be printed in pamphlet form. I would like several hundred copies myself.

You have already said something in that editorial even if you do not add further suggestions in subsequent issues as you say you are going to try to do.

Green Lake Congregational Church, Seattle, Wash. E. A. RAMIGE.

SIR: I was among those who congratulated you for your editorial, "An Unnecessary Necessity," and was surprised that so many took it as your "going over to the war party." I didn't. But shocking as it may sound I was glad to find so many ministers taking such a strong stand against war. Here certainly is an improvement on the war hysteria of the churches during the last war (which was shocking). Though you were pretty severely battered, I am thankful for the change. I do not, for one moment, doubt that you will keep on fighting for a decent peace. The American people must bestir themselves a great deal more than they have done so far if they want some influence on a better world order. I will not lose faith in mankind as long as such magazines as yours keep up the fight.

San Antonio, Tex. ANNA PERLITZ.

SIR: The editorial in a recent issue of your paper declaring for your country in the present struggle, is an event of supreme importance. I write to express my warm approval of the sentiments your editor expressed and of his strong stand for America in this critical hour when our country has been assaulted by the foes of democracy and Christianity.

The Christian Century, by this strong editorial stand, maintains its rightful position as leader of the Christian thinkers of America and of our people generally.

I have just listened to the stirring speeches of the two great leaders of democracy—President Roosevelt and Premier Churchill—as they spoke at the Christmas exercises at Washington, and as I heard their deep denunciation of wrong and their exaltation of Christian principles and sentiments I asked myself how anyone professing the name of Christian could fail to see where the right lies in this great struggle or why anyone could hesitate in taking a stand for our country when she is entering a fight for all that Christians and freedom-loving people hold dear in this world.

America sought peace, prayed for it, asked for it and entreated the war lords of Europe and Asia to guarantee it and to settle their demands by compromise and arbitration in the forum of reason. America has been answered by the sword and the bomb. There can be no choice of weapons now; no course but to resist the aggressors and fight for a happier world, a world of peace and freedom and Christian brotherhood.

Denver, Colo. WAYNE C. WILLIAMS.

SIR: I have just read your editorial—a "suspended" one—in your issue dated December 31, and I hasten to express, as one pacifist, my general approval of your description of the dilemma faced by conscientious persons in an actual war situation. I think, however, that few pacifists would assent to one paragraph, the one beginning "The guilt of the pacifist."

I tried to express to my congregation last Sunday my own deep sense of guilt in sharing in the vast guilt of the community. And it is not alone that I am *involved in* the social group; that I have shared the profits, for example, of a nation in a favored situation; it is that I have not done all I could have done to right wrongs; that I have been measurably blind and cowardly and selfish—inexcusably so.

But I think no pacifist can assent to any such description as that he severs himself "from the corporate life of his national community in an act which leaves the treasures and the destiny of the community to be preserved by others." The pacifist feels, however mistaken he may be and others think he is, that the war process destroys the treasures of the community and threatens its better and higher destiny, and that those who take up arms, however bravely and conscientiously, are in truth fighting to the destruction of those treasures and the perversion of that destiny. He simply does not believe that those who take up arms—or those who are, in your sense, "soldiers"— are fighting *to the end* of preserving the integrity of his community, however sincerely the "soldier" *believes* himself so to fight, however sincerely he *intends* that end.

The pacifist cannot get away from the logic that "men do not gather grapes from thorns, nor figs from thistles," and is thoroughly persuaded that the biological certainty to which Jesus pointed is equally certain in the area where Jesus meant to point it out—in the area of spiritual realities. And the pacifist believes, however naive he may be, that when Jesus suffered himself to be killed, he made the best possible defense of "the treasures of his community," and that those who pursued the way of force, a way which led finally to the destruction of the community Jesus sought to save, were guilty of the final destruction of that community at the hands of superior military force in 70 A. D. Jesus, by his uncompromising loyalty to the way of love, snatched those treasures from the custody of their would-be defenders, and preserved them for humanity. They were not to be preserved by being hedged within the limits of the Jewish community.

The pacifist believes that the treasures of our American community are not to be preserved by destroying the human hearts where alone they can live; but by his cherishing them to the uttermost.

South Presbyterian Church, Buffalo, N. Y. LEO ALVIN GATES.

SIR: Your counsel and guidance during the past two years have been more than appreciated by this pastor as he has sought to think through with his people the staggering implications of the world situation. I have admired your sane, yet forceful, efforts to help our country mold a policy that would spell justice in the affairs of the world of nations. Your voice fell upon many deaf ears; but one feels that you have made a real contribution to the thinking of many people. Now that the days of flaming hatreds and bitter prejudices are openly come, I know that we can look to The Christian Century for the sane and reasonable guidance that we need.

I am particularly grateful for the editorial, "The Parish and the War," appearing in the issue for December 24. Thank God for one who understands and is able to counsel with those of us who are facing the tragic implications of this war with men and women in the parish. Let us have further direction. Your quiet reasonableness is a real tonic.

Hanover Ave. Christian Church, Richmond, Va. LEONARD W. BOYNTON

NEWS *of the* CHRISTIAN WORLD

World One Family, Says Federation

Connecticut Church Federation Calls for Relief of Suffering—'Must Love Enemies,' Says Miss Royden

(Correspondence from New England)

SOMERVILLE, Jan. 1.—"Hear what the Spirit would say to the churches!" So, on Dec. 14, the Connecticut council of churches wrote to its constituency. "Now are days of wrath and sorrow come upon us all. Let us therefore remember, with humble and repentant hearts, the long years and many ways wherein we all have sinned and have suffered selfishness and injustice to go unrebuked and uncorrected. Let us confess *our* sins of pride and greed ere we pass judgment on other nations or individuals. Let us remember with pity and succor with generosity all sufferers under the world cataclysm of war."

* * *

Special Duty Of Churches

"Let us, who feel that now the arm of defense must be bared, strive with unremitting might, not in random rage, but soberly seeking to ransom our fellow men as well as ourselves from all slavery and oppression," the statement continued. "Let us who cannot, even under present circumstances, approve or engage in this strife, seek to translate our convictions, not into criticism, but into constructive activity in the alleviation of suffering and planning of a better future. Let us, as members of the church, seek ever, in the spirit of the Master, through study of the Scriptures, prayer and our continued fellowship of worship to maintain and strengthen the bonds that eventually must bind the whole world as one family under God. . . . Let all our pulpits resound with the gospel of faith, hope and love . . . always calling men to a courage rooted in good will which in turn must reflect God's will."

* * *

Dieffenbach Says Refugees Are 'Here for Good'

The American Committee for Christian Refugees has secured as its New England director, Albert C. Dieffenbach, former editor of the *Christian Register* and religious editor of the *Boston Transcript*. Himself grandson of a refugee from Germany in 1848 who had dared to speak on "The New Freedom," he undertakes his work with enthusiasm. "The refugee," he says, "is here for good. He is in the difficult position of adjustment. He is able and willing to become an asset to our country. Our part is to welcome and see him through the critical period until he is completely united with us in our way of life."

* * *

Winning Peace Vital, Says Royden

After addresses under the auspices of the Connecticut council of churches in Bridgeport and Hartford, Miss A. Maude Royden spoke twice in Boston. Her message, as I caught it, was: "Unless we win the peace it is not worth while to win the war. We cannot injure others without injuring ourselves. 'Japan's condition is terrible,' wrote an observer a few years ago. Look at the result! The Mosaic maxim, 'An eye for an eye,' was a moral advance, substituting justice for revenge. But Jesus transcended it by 'thou shalt love thine enemy.' As a woman I say: The world must be run as a family. Equality? Yes, such as rules in family life! Thank God that races like the Chinese are our allies! For Anglo-Saxons alone cannot decide the peace. No race must dominate. All nations, neutral or defeated, must sit at the peace table."

* * *

Appoint Interfaith Committee On National Unity

On Dec. 16, Connecticut's Governor Hurley and Col. Samuel H. Fisher, defense administrator, named Rabbi Abraham J. Feldman, Rev. Russell J. Clinchy and Father Arthur P. Hanley, with Rev. E. Dent Lackey as official representative of the defense council—within which the committee functions—"to direct a spiritual defense program." The clergymen at once met to draft a program. Radio talks and mass meetings throughout Connecticut will be arranged "to interpret the moral and spiritual meaning of the world crisis, to demonstrate and promote the unity of the people in loyalty to our government and to endeavor to create the will for a just and lasting peace."

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Harvard Mobilizes For War

Speaking over the radio for Harvard, Prof. Ralph B. Perry said: "We are bound to prove that American universities and colleges are not smug retreats but vital parts of the national life. As defense now embraces industry and science, so Harvard men in civil life, to an extent hitherto unparalleled, are placing their diverse forms of experience at the disposal of the nation."

* * *

Yale Cares for Many Refugee Families

The report of President Seymour of Yale also recognizes that "the life of the university has been dominated by the sense of emergency." "More than 100 members of the faculty have been called into service by governmental agencies." A faculty committee in 1940 invited children and wives of the Oxford faculty numbering more than 100, and has provided medical care and scholarships for the children. The Oxford professors set up a fund to reimburse the hosts here, but Yale replies: "Ultimate remittances are unnecessary. Rather is it our hope that this fund may be used to promote commerce between our two houses of learning when the shadows are lifted." Dr. Seymour pays tribute to the chaplain of the university, Rev. Sidney Lovett, for the "skill and devotion with which he met problems arising from government regulations for admission to the United States, the raising of funds and the placement of families."

E. TALLMADGE ROOT.

Warn Churches Against Hatred

Cleveland Federation Says Primary Task Is Reconciliation—Acclaim Large Messiah Civic Chorus

(Correspondence from Northern Ohio)

CLEVELAND, Dec. 30.—Attitudes of the church and its clergy under the stress of declared war have been interesting to observe in this city of varied defense industries. There have been few extreme statements and these have come from ministers who had interventionist leanings before the attack on Pearl Harbor. Committee and group expressions have stressed the necessity for the preservation of Christian unity and fellowship; for prayer for the nation, its allies and its enemies; for continuation of an inclusive and effective ministry through the church. On the day the United States declared war upon Japan the world friendship committee of the Cleveland church federation issued a statement in which it referred to reconciliation as "the primary responsibility of the church," and called upon the church "to guard against bitterness and hatred and to remember that the new world can be built only on good will and understanding."

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Federation Asks Unity Of Churches

Later the executive committee of the federation released a statement in which it asked constituent congregations to maintain unity and loyalty in the national emergency; to pray for "strength, wisdom and fortitude to defend our liberties" on behalf of our national leaders; to carry on the ministry of the church in all lands; to maintain close contacts with men in the armed forces and those engaged in home defense; and "to dedicate themselves to the task of retaining and strengthening democracy at home and of creating a civilization based on faith, fraternity, freedom, justice, love and peace."

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Cathedral Invites Prayer For All Nations

On the Sunday before Christmas Dean Chester Birge Emerson, as president of the federation, invited the clergy and their people to join in a special vesper service of prayer for all nations, friend and foe alike, in Trinity Cathedral. Although many Christmas vespers had been announced for the same hour, the response was remarkable. Clergy from nearly every communion joined in the procession and the cathedral was well filled. Later in the week Dean Emerson sent a communication to all churches, calling attention to President Roosevelt's proclamation of New Year's Day as a day of prayer.

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Van Dusen Asks for Christian Politics

Speaking before the Cleveland Peace

Committee on Dec. 22, Henry P. Van Dusen, dean of Union Theological Seminary, said Christian political action must attend expressions of Christian idealism if a lasting peace is to be achieved after the war. Van Dusen observed that British public opinion favors some system of British-American collaboration to establish a suitable peace structure, assuming a decisive victory for the Allies, while American opinion favors a return to collective security through an association of nations. He warned that failure to fight through to one of these alternatives, or some combination of their principles, would be likely to result in another Versailles.

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Civic Chorus Acclaimed

The Cleveland Messiah Civic Chorus was highly praised by critics for its 20th annual performance of Handel's majestic oratorio in Public Music Hall, Dec. 14. The choral festival also marked the 20th appearance of William Albert Hughes as conductor of this organization, which has grown in numbers and impressiveness each year. The fact that many were unable to gain admission to the music hall, which seats 3,500, bears testimony to the anticipation with which music lovers look forward to this presentation.

* * *

Federation Opens Center for Chinese

Following its organization by a provisional committee in October, Cleveland's new center for Chinese residents has been taken over officially by the board of directors of the Cleveland church federation. A Sunday school operated by Old Stone Church for nearly 50 years will be continued and related to a day language school, newly opened in Euclid Avenue Baptist Church. Religious, social and recreational activities will be added under the direction of Mr. and Mrs. William F. Fung. Funds to maintain the center will be sought in the federation's campaign for its budget of $30,000, which will begin Jan. 23.

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And So Forth

Sandy F. Ray, pastor of Shiloh Baptist Church, Columbus, gave the principal address in the annual city-wide interracial and interdenominational observance of Universal Bible Sunday in Old Stone Church.

Rollin H. Walker of Ohio Wesleyan University was guest speaker in the annual Christmas musical program of the Cleveland council of church women.

F. Howard Callahan, minister of First Methodist Church, Akron, has been called to the pulpit of the Church of St. Paul and St. Andrew in New York city.

Historic Grace Episcopal Church formally closed its doors with services on Christmas Eve. Remaining members of the congregation will affiliate with Trinity Cathedral. Franklyn Cole Sherman, rector for 14 years, will devote himself to writing and to the interests of the American Guild of Health, which he organized 20 years ago.

The cornerstone has been laid for the new $200,000 Cedar Avenue Y.M.C.A. building, in the center of Cleveland's thickly populated Negro residential district.

O. M. Walton.

Debate War At Memphis Meeting

Presbyterian Students Hear Opposite Points of View—Rival Papers Argue Over Prayer Meeting

(Correspondence from Memphis)

Memphis, Jan. 1.—The Presbyterian (U.S.) Youth Convention on World Missions, which opened Dec. 31, was the largest of the 629 Memphis conventions of 1941. Nearly 2,000 attended. The convention reflected various attitudes toward war and peace. In welcoming the delegates Charles E. Diehl, president of Southwestern College of Memphis and moderator of the General Assembly, quoted approvingly the Britisher who said, "I would rather go to hell for fighting than to have my son brought up to think it fun to kick a Jew in the stomach." He declared there are two imperatives for America: win the war; win the peace. In the opening address W. T. Thompson of Union Seminary (Richmond) said that the church must play the role of Good Samaritan both now and after the war. "It is not God's will," he declared, "that one-third of this nation's citizens should be poorly housed, clothed and fed; that in the south 47 white babies and 78 colored babies of every 1,000 born should die under a year old; and that 108 of every 1,000 southern children between 10 and 15 should be employed."

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War Is Fought for Souls, Says Mackay

John Mackay of Princeton declared that "no nation ever went to war with a clearer case than America has now. The First World War was a struggle between rival imperialisms competing for material goods. This war is a struggle between two ways of life competing for souls. In the first war the victory for either side might not have mattered so much, so far as cultural and religious freedom are concerned. In this war all the values that we have cherished are at stake." R. C. Long of Greenwood, S. C., said: "The church must continue to be the church, and not an adjunct of the armed forces, if it is to speak with spiritual authority after the war. It will be voiceless in the time of making peace if it emerges from this war with a dripping sword."

* * *

War a Clash of Missions

R. H. Edwin Espy dwelt on the challenge to the church in new movements that have religious fervor. "The phenomenon of Germany and Japan is but one of the many evidences that man is passionately seeking a larger life. Whether or not they are rooted in some present-day totalitarian dream, man's material ambitions are nevertheless rooted in essentially spiritual causes. Some of the roots are valid and some are depraved, but all are shot through with missionary zeal." Miss Ruth Seabury, of the Congregational A.B.C.F.M., took the ill reputed phrase, "fifth columnist," and asked the delegates to be just that for Christ, serving him as undercover men and doing his will above all other demands. By speaking the language of youth, and by her radiant personality, she so captivated the delegates that they rose spontaneously to cheer when she concluded. There seemed to be a feeling that America must take the lead in some form of world organization to guarantee peace, and that her non-participation in the League of Nations helped to devitalize that organization and pave the way for the present war. The dedication service at the final session was led by C. Darby Fulton.

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God Not to Be Made a 'Flying Fortress'

The Memphis *Commercial Appeal* recently made an editorial call for a great prayer meeting in the city auditorium, stating: "This nation knows that its cause is just. Memphis should ask God's blessing on our effort for the victory of our arms." The ministers' association took up the proposal of recommending that the mayor call such a meeting. After discussion, the matter was referred to a committee for further study. C. C. Grimes, superintendent of the Memphis district of the Methodist Church, said of the proposed meeting: "If its purpose is to cast God in the role of an infinite flying fortress or cosmic tank for the destruction of our enemies, I will have nothing to do with it." R. W. Jones of First Unitarian Church said he was "not in favor of the press or the civil powers telling the church what to do and when to do it." The Memphis *Press-Scimitar* said editorially: "Don't tell the church its duty. It is not the business of newspapers to tell the ministers what to do in wartime. They have been thinking and praying about that ever since the last war. We trust the church."

* * *

Paper Puzzled at Reaction

One writer in the *Commercial Appeal* sneered at the action of the ministers and asked: "What sort of encouragement can our soldiers get out of that?" He declared that our enemies are not children of God, but of the devil, and that, like the ancient Canaanites, they should be blotted out. Another writer discounted the whole idea of prayer, declaring: "While the tough Turks were threatening the civilization of the 15th century, the Byzantines of the first Great Bible Belt proposed to beat the unfaithful by prayer, but the Turks won and set the world back a thousand years." The *Commercial Appeal* editor, noting the reaction to his proposal, said editorially, "We are surprised to discover the objection to our suggestion." While the discussion was at its height, the President set New Year's Day as a day of prayer and today Memphis churches, cathedrals and temples are open, ministers are offering prayers hourly over the radio stations, and a 24-hour prayer meeting is in session at Central Y.M.C.A., with a church group sponsoring each hour.

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And So Forth

Memphis is losing her unenviable reputation as "the murder capitol of America." There were only 32 homicides in 1941 as against 59 in 1940.

Southern Baptists are retiring their indebtedness at the rate of $62,000 per month. They expect to be debt free in Dec. 1944. Marshall Wingfield.

Indian Viceroy Rules by Council

Appoints Indians to Fill Minor Roles—Gandhi May Tour India Again—Dr. Hodges Retires

(Correspondence from India)

TIRUVALLA, Aug. 12.—*(Delayed by censor)*—An event of some importance is the recent expansion of the viceroy's executive council. The old executive included, apart from the viceroy, four British and three Indian members. In the new executive there will be eight Indian and four British members. In August 1940 the viceroy offered to associate Indian leaders with the government of the country during the period of the war. This was an interim policy and within the framework of the existing constitution. For the reason that this enlarged executive would remain only an advisory body, the Congress and other political parties did not accept the offer. After a year of negotiations the viceroy has now selected a few Indians and invited them to accept membership on the enlarged executive.

* * *

Indian Members Fill Minor Roles

The men so selected are able men for the tasks assigned to them, but they represent only themselves and not any political party of any influence in the country. It is claimed that Indians will be in a majority in the new viceroy's executive. But this majority, even supposing that all the eight Indian members will stand together, which is unlikely, can at best deal only with subjects which are not vital. The Indian members are to be in charge of subjects like supply, civil defense, labor and information. This cannot be considered as anything more than an administrative rearrangement. The most important subjects, such as finance and military defense, are kept in the hands of British members. No advance whatever has been made in the solution of the constitutional problem.

* * *

Tribute Paid to Tagore

The following striking tribute was paid by Dr. Foss Westcott, the Anglican metropolitan of India, to the late Dr. Tagore on the day of his cremation: "Thanksgiving rather than mourning fills our minds today as the mortal remains of one of India's greatest sons are committed to the flames while his spirit lives. He will for ages to come be a source of inspiration not only to his Indian fellow countrymen but to men and women the world over who have been privileged to share his thoughts and ideals." Referring to Santiniketan, Tagore's great university founded in 1901, he said: "No barriers, social, racial or geographical, were allowed to limit the catholicity of his sympathies. There is to be found there a hall of Islamic studies. On a visit there I found a learned professor engaged in the study of medieval theological manuscripts. Near by another scholar was finishing a many-volumed dictionary of the Bengali language. China has founded here a hall for the study of Chinese culture and furnished it with an extensive library and adequate endowment. It is hoped that as part of a memorial to Tagore's great friend, C. F. Andrews, a hall of Christian culture will also be founded."

* * *

Gandhi May Tour India

The C. F. Andrews memorial fund, for which an appeal was issued very soon after his death, has not yet reached the figure aimed at for establishing a center for Christian culture in Santiniketan. It is now reported that Mr. Gandhi may undertake a tour of the country to raise funds for the Andrews memorial and for a Tagore memorial for which also an appeal will soon be issued.

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Dr. Tagore's Last Poem

It is now learned that Dr. Tagore dictated a short poem in Bengali from his sickbed. The theme of this poem was death. This was his last contribution to Bengali literature. An English translation follows:

"Sorrow's dark night, again and again, has come to my door.
Its only weapon I saw
Was pain's twisted brow, fear's hideous gestures
Preluding its deception in darkness.
Whenever I have believed in its mask of dread,
Fruitless defeat has followed.
This game of defeat and victory is life's delusion.
From childhood, at each step, clings this specter,
Filled with sorrow's mockery.
A moving screen of varied fears—
Death's skillful handiwork wrought in scattered gloom."

* * *

Hodges Retires From N. C. C.

After serving for 11 years as one of the secretaries of the National Christian Council of India, J. Z. Hodges retired at the end of July. Before he joined the N. C. C. he was a missionary for about 30 years in northeast India. The present secretaries of the N. C. C. are J. P. Manikam, F. Whittaker and Miss R. Ure.

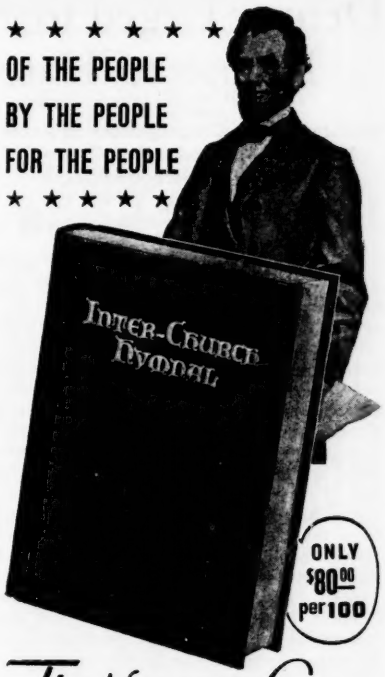
P. OOMMAN PHILIP.

Leaves Episcopal Council Post for Pastorate

Charles W. Sheerin has resigned the vice-presidency of the national council of the Episcopal Church to become rector of the Church of the Epiphany, Washington, D. C. He succeeds ZeBarney T. Phillips, who has been made dean of Washington Cathedral. Dr. Phillips continues as chaplain of the U. S. Senate, a post he has long occupied.

Bishop Killed in Auto Accident

Bishop Frederick B. Bartlett of the Episcopal diocese of Idaho was killed in an automobile accident on Dec. 15. Bishop Bartlett became head of the Idaho diocese in 1935, after having served for four years as bishop of North Dakota.



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Denver Urged to Refuse to Hate

Ministers Warn Congregations to Avoid Bitterness—Support Red Cross—Must We Police World?

(Correspondence from Colorado)

DENVER, Jan. 2.—First reactions here when the war broke are indicated in the following typical utterances. Martin E. Anderson of the Central Presbyterian church said that "we must be a united people, back of our President 100 per cent." Samuel W. Marble of Trinity Methodist Church stated: "In the bleak hours through which we shall pass, Trinity Church must be a sanctuary for every bleeding heart. Trinity's message shall be one of comfort and hope and life eternal, not of hatred but of good will toward men from the Father to whom all nations and races belong." Raymond A. Waser of First Plymouth Church urged his congregation: "Let us maintain and exalt the freedom of religious conscience. Let the church be again the great physician. Let us take no part in the intolerant persecution of loyal Americans and faithful Christians of Japanese, German and Italian descent. Let us keep our church, our little fellowship of Christians, free from strife, bitterness or vainglory."

* * *

Council of Churches Keeps Fellowship

The Denver council of churches and religious education issued a statement saying: "We call the attention of the Christian people of Denver to matters of Christian behavior in the present war with the Axis powers. Hatred for what these nations have done can easily obscure our respect for the personality of loyal Japanese, Italian and German Americans. Many of these are members of our Christian fellowship and have proved their consecration in positions of trust. Above all, let us live our Christianity, remembering always our rebirth in Christ. This will be made especially real in the maintenance of our Christian fellowship."

* * *

Churches Cooperate With Red Cross

In asking for $210,000, Denver's share of Red Cross appeal, Henry Van Schaack, the local chairman, said: "The response was instantaneous. Clergymen are quick to understand the urgency of the need for Red Cross funds, for they realize that in war the humanitarian forces must be armed to the limit. Every synagogue, temple and church in the city—all houses of worship—are cooperating to the utmost. The message of the Red Cross will reach thousands of persons through their houses of worship this week end."

* * *

Nativity Scene Attracts Many

Denver's famous Christmas lighting of the government buildings about the Civic Center takes on added interest this year of blackouts. One reporter said of the first night of the lighting: "75,000 people drove around the horseshoe of Christmas lights in Denver. Many persons knelt before the scene of Nativity and remained in prayer for several minutes. Out-of-town visitors hired all the taxis in the city to see the display. Extra police had to be rushed out to keep the stream of automobiles moving."

* * *

Argues America Must Police World

"We must take care that this war is really the end of all wars," said Benjamin C. Hilliard, Jr., in a recent message before his associates of the First World War. "It may be the duty of America to take the place once held by Rome, which for 400 years kept peace by use of force. We should make the United States a one-nation League of Nations. We must be the balance of power against war. And we should suppress aggressive attempts in the future by any nation, including England." He argued that this nation is the only one with sufficient strength and determination to make a lasting peace possible.

* * *

University Convocation On War Tasks

Upon the outbreak of war the students of the University of Colorado met in a convocation. President Robert L. Stearns stated the responsibility of the university as "first, to meet the present emergency with all the vigor and determination we possess, and second, to exercise judgment in the selection of the means we employ to utilize our talents."

* * *

And So Forth

Frances Pratt Douglass, Denver geographic specialist, who has lived in many parts of the world, reminds us: "If we are to prevent a recurrence of this slaughter, Germany and Japan must have room in which to live and maintain decent standards of living. Raw materials must be distributed more equitably. This applies especially to oil."

Merle L. Edwards has come to the North Presbyterian Church of Denver from the First Presbyterian Church of Grand Junction.

Dean Ernest Cadman Colwell of the Divinity School of the University of Chicago was recently a speaker before the Iliff School of Theology.

Gabriel Tweet becomes minister of Our Savior's Lutheran Church of Denver, coming here from Yankton, S. D.

Colorado Baptist ministers hold a retreat at Boulder, Jan. 6-8.

G. H. Pendergast comes from the pastorate of the Calvary Church in Golden to St. Thomas' Episcopal Church of Denver.

CLARENCE W. KEMPER.

Issue Pamphlet on Church In Camp Communities

A useful and informative pamphlet, full of practical suggestions, on "The Church at Work in Camp Communities" has just been issued by the Christian Commission for Camp and Defense Communities of the Federal Council, the Home Missions Council and the General Commission of Army and Navy Chaplains. It can be secured from the Christian Commission at 297 Fourth Avenue, New York, for 10 cents for a single copy or 50 cents for ten copies.

Scottish Churches Unite in Mission

'Week of Witness' Plan Followed by Many Churches—Rationing of Food Improves Health

(Correspondence from Scotland)

EDINBURGH, Nov. 28.—At the present moment religious interest in Scotland is centered on the "Week of Witness" which is to be observed from Nov. 30 to Dec. 7. The idea arose last year in connection with foreign missions. Owing to the shortage of missionaries home on furlough and to the difficulties of travel, all ministers in the Church of Scotland were asked, instead of receiving a missionary deputy, to devote the first Sunday of December to the advocacy of the missionary cause from their pulpits. The plan proved so successful that this year the scope of it has been widened in two directions. It is not merely the missionary cause but the nature and function of the world-wide church that is preached.

* * *

Nine Churches Cooperate

It is not only the Church of Scotland but every Protestant denomination in the country that will be taking part in this act of witness. Apart from special meetings throughout the week the effort will take varied forms. In some districts processions and open-air testimony have been planned; in a town in the far north every member is being asked to perform some definitely Christian act—the extending of the hand of friendship to one who has been estranged, the righting of a wrong, or the bringing of a non-churchgoer to the meetings. In the larger cities there will be great mass meetings at which there will be some notable speakers, among them the moderator of the Church of Scotland, the Bishop of Chichester, William Paton, secretary of the International Missionary Council, and W. J. Noble, president of the Methodist Union.

* * *

Prominent Scottish Churchman Dies

A few hours after delivering an able and vigorous address at a conference considering assistance to stricken churches in Europe, J. Macdonald Webster, secretary of the overseas department of the Church of Scotland, suddenly died in the railway station at Liverpool. A man of 73, he had probably more personal contacts with Protestant churches in every country in Europe than any other Scotsman. There have always been close bonds between the Church of Scotland and the Reformed Church of Hungary, and Dr. Webster in his lifetime did much to strengthen them.

* * *

Food Rationing Is Rigorous

In an American paper to hand this week it is stated that the people in Britain must really be suffering from shortage of food as the ration allowed only three eggs per head per month. Perhaps Americans get a false idea of our condition as regards

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Hazel E. Lucock

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food. It is true that rationing is strict. We have not always been getting even the three permitted eggs per month. Adults are allowed less than half a pint of milk a day. Fruit is a fond memory except for a small supply for children only. Sweets have almost disappeared. Yet, thanks largely to supplies from America, we have all the food we need. It has proved very easy to adapt oneself to a simpler diet. The children get all the milk they require as free milk is distributed in schools. The bread supply is normal, and meat and fish are sufficient if not abundant. Indeed, except perhaps for those engaged in heavy manual labor, for whom special allowances are sanctioned, most people find that the compulsory simple diet has tended toward better rather than poorer health.

* * *

Quickened Interest in Art and Music

Oddly enough there has been a remarkable quickening of popular interest in art and music during these months of war. In not a few of the public art galleries it has become the custom to hold short popular concerts of good chamber music at the lunch hour, and they are well patronized. Also, in the early evening, when businesses close and before people go home for their evening meal, in some galleries there have been series of talks on art subjects designed to interest the common man in the works of the great artists represented in the various collections. These too have drawn crowded audiences.

* * *

New Training Needed For Ministers

Among the many post-war problems that are being discussed is the question of how the training of our ministers may be improved to fit men more adequately to present the gospel to the modern world. It is widely felt that the present training tends to be too purely intellectual and academic. Three or four years spent in an arts course followed by three in a theological college are apt to produce men of the study, scholarly perhaps, but using a vocabulary and having an outlook on life very different from those of the common man.

* * *

New Emphasis on Practical Training

Among suggestions made are these: that there should be a professorial chair of biblical literature to study the books of the Bible in English with the same thoroughness with which English literature is studied in an honors English arts course; that greater stress should be laid on Christian ethics in relation to the social life of today; that church history should deal more with modern periods and especially with modern evangelical, missionary and ecumenical movements; that room should be found for training in pastoral psychology. But special stress is laid on the need of practical training throughout the theological course—something akin to the clinical work in medicine or the practice in teaching given to all medical students and teachers under training. To make room for all this in the already lengthy course it is felt that Hebrew, and in certain cases Greek, should be made optional.

GEORGE CARSTAIRS.

Blames Church for Totalitarianism

Catholic Historian Declares Origin Is in Perversion of Religion—Churchmen Hit Army Vice

(Correspondence from Chicago)

CHICAGO, Jan. 5.—Carlton J. H. Hayes, professor of history at Columbia University, told the American Catholic Historical Association assembled here last week that while totalitarian nationalism came to its flower in the French Revolution, it had its roots in church politics. People with "pique, prejudice, heresy or just plain pigheadedness," he said, appealed to nationalistic interests and prejudices to gain ecclesiastical ends. He pointed out that nationalistic cardinals and bishops were responsible for wrecking Innocent III's dream of an internationalism which would have held together self-conscious nations. The first question in his open forum period following his address was by a clerical professor of history who asked: "If the church is to act as an agency for internationalism, should not the pope call more councils?" Hayes replied that he could not answer the question. In closing the forum, he said that the preaching of a false totalitarian loyalty was the result of having lost a right totalitarian loyalty to God.

* * *

Debate New Approach to Church History

The American Society of Church History devoted a great part of its session here the past week to a consideration of Kenneth Scott Latourette's proposal for a new approach to church history. The Latourette proposal involves three steps: the broadening of the study of church history to include the social rather than merely a study of the life of the church; a study of the church in each era in relation to the total life of the world in that period; and a greater emphasis on the last four centuries of Christian history. Criticism of the proposal revolved primarily around the fact that the first was an accepted procedure; that the last tended to set one period over against another; and that the Latourette proposal primarily pointed to the unfinished tasks in church history rather than to anything new.

* * *

Federation Attacks Commercialized Vice

The board of trustees of the Chicago church federation appointed a committee to confer with the President of the United States and interpret to him the desire of the churches for a cleaning up of moral conditions and removal of commercialized vice from the neighborhood of army cantonments. The committee was authorized also to interpret to the President the full support of the federation for the Sheppard bill (No. 806) which would prohibit all forms of commercialized vice within an area of 10 miles around military cantonments. The federation also authorized its committee for religious work in military centers to solicit an expanded budget for $10,000 for religious work in camps and naval centers in the Chicago area. The committee will employ a full-time secretary on this task.

* * *

No Prayers for Enemies

John Evans, religious editor of the *Chicago Tribune*, made a survey of the preparations for the observation of the President's call for a day of prayer on New Year's Day. He found that all religious bodies and virtually every parish church or synagogue planned for such a period of prayer for national guidance, forgiveness and welfare either at midnight on New Year's Eve or in a special service on New Year's Day. Prayers of beauty and poignancy had been prepared by leaders of all faiths and denominational groups and the *Tribune* published many of these. The prayers, as the caption of the article in the *Tribune* correctly indicated, were "without malice" and breathed a spirit of world faith and world brotherhood. There were, however, no prayers for our enemies, nor any phrases which expressed that forgiveness of our enemies without which there is no forgiveness for ourselves.

* * *

Franciscans Buy Large Estate

With the purchase of one of the most beautiful estates in the Chicago area, the 32-acre Ryerson home in Lake Forest, this past week, the Franciscan order has taken steps to open a western headquarters. Up to the present time the entire country has been served by the national headquarters near Baltimore. The new home contains a residence with 30 rooms built 23 years ago by one of America's greatest architects. The order will place about 30 students for the priesthood in the residence at once. The famous gardens on the estate which have been open to the public at stated times for many years will continue to be accessible to the public when flowers are blooming.

* * *

University Professors Condemn Talmadge

The American Society of University Professors meeting here last week sharply condemned Governor Talmadge of Georgia for his "political interference" in the higher education system of that state. One of the reports to the association, which represented a ten-year study, showed that only 57 per cent of Ph.D.'s find work in educational institutions.

CHARLES LESLIE VENABLE.

Church Invests Funds In Defense Bonds

The First Presbyterian Church of Asheville, N. C., has postponed plans for the enlargement of its building and is investing all funds on hand for the purpose in government defense bonds.

Cooperatives Report 1941 Banner Year

The Cooperative League reports that 1941 was a record year in all aspects of consumer cooperation in the United States. Consumers invaded the field of production last year when they bought a $750,000 refinery at Scotts Bluff, Neb. Eight co-op wells feed the refinery in Kansas. Fifteen regional cooperative wholesales distributed $58,000,000 worth of goods.

Britons Observe War Christmas

Entry of United States into War Encourages Them—Discuss Proposed Conscription of Wealth

(Correspondence from England)

LONDON, Dec. 17.—For the third time we are keeping a war Christmas. It will be a quiet time. We are told not to overburden the mails or to travel unnecessarily. We shall not have any increase of rations. Turkeys, which had become almost as general for a Christmas Day dinner as they are on Thanksgiving Day, are fewer. Many will work all through this season. But of this Christmas we might say: "We are troubled on every side but not distressed." We do not yet see the end of the hard road, but we have confidence that out of a world war we shall win a secure world peace.

* * *

This Christmas Brighter Than a Year Ago

We have lived through many hours of trial and fears but we find comfort in remembering Christmas 1940. The scene is very different now. Your entry into the war makes it seem as if all the nations of the earth have come into the action. That fact portends some critical moment in the drama. We do not forget that with us now are great allies and if they and we have many terrible struggles and losses before us, together we will endure and together seek to build again the former desolations. With no complacency, in no spirit of boasting and with no illusions, we keep this season.

* * *

Bernard Manning Dies At Cambridge

The death of Bernard Manning of Jesus College, Cambridge, is a grave loss to the church in this country and in particular to those of the Congregational order. He was only 48. We had no one like him. He was a historical scholar who taught all his life in Cambridge, which he loved. He was a convinced Congregationalist who was at the same time a joyful believer in the great Christian certainties which are the inheritance of the whole church. Latterly he had taken an increasing part in the councils of his church and was a welcome speaker in its assemblies. He was welcome no less in the Anglican councils, to which he could make clear the position of the free churches.

* * *

Men are Conscripted: Why Not Wealth?

The discussion in Parliament and the new range of conscription naturally led to the raising by left wing Labor of the proposal to conscript wealth. The ablest of the advocates of this proposal was Mr. Shinwell. The slogan for this measure is, "Conscript wealth if you conscript life." Mr. Bevin answered for the government. His answer was that it had already taken largely of wealth as need arose and it would not hesitate to take anything else, but it was not the time to absorb the country with what would be a fierce controversy. The position of Labor members of the government upon this matter is not an easy one. They have always been in favor of the general principle that conscription of wealth logically goes with conscription of men but it is admitted by the great majority of our people that we must have a nation united and still retain our present leader, and that a controversy of this character now would threaten that unity. Since Dec. 7 there is less likelihood of a continuance of this agitation.

* * *

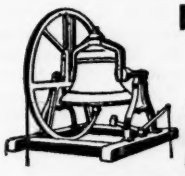
German Pastors In England

The society called the "Christian Fellowship in Wartime" has among its supporters the Archbishop of York, William Paton, the Bishop of Chichester and others. This society has arranged for visits to churches up and down the country by the German pastors who came to this country in the years before the war. All of them have been persecuted by the nazis. They have rendered a great service to the churches and to companies of ministers by their story of what the Confessional Church has done and what its members have endured for the sake of their faith. Many have written to say that these visits have proved a memorable spiritual experience.

EDWARD SHILLITO.

Presbyterians, Episcopalians Hold Joint Communion

For the first time in North Dakota, a Presbyterian minister served holy communion jointly with the rector of an Episcopal church. At the Christmas Eve communion service in All Saints Episcopal Church, Minot, N. D., H. N. Tragitt, Jr., rector of the church, invited Willard W. Strahl, pastor of the First Presbyterian Church of that city of 17,000, to take equal part with him in administering the sacrament. He accepted. Members of both churches were present at the midnight service. Both the rector and the minister served both elements of the Lord's Supper to the members of the two churches. Neither the rector nor the minister consulted his ecclesiastical superiors for permission to take this unusual step. Each believed that he was carrying out the logical implications for a local community of the conversations between the national official bodies of their respective churches, which have declared their intention to try to unite.



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Council Affirms Christian Faith

War Statement Reminds Churches of Their Responsibility to the Universal Christian Fellowship

(Special Correspondence)

NEW YORK, Jan. 5.—A called meeting of the executive committee of the Federal Council of Churches was held in New York on Dec. 30. Its purpose was to discuss "A Message to Our Fellow Christians," a statement called forth by the beginning of the war. After debate which lasted all day, and which revealed the presence of strong contingents of every point of view from pacifists to holy war advocates, the 80 members present adopted the message which follows in part and ordered it sent to 150,000 churches. Although there was prolonged discussion on many points, the final vote of approval was unanimous.

Christian Responsibility

After condemning the "calculated treachery of recent aggressions" it said that "we do not disclaim our own share in the events, economic, political and moral, which made it possible for these evil forces to be released," and declared: "The laws of God have not been honored. Now the awful consequences are laid bare." With an expression of penitence, it continued: "We have a threefold responsibility: as citizens of a nation which, under God, is dedicated to human freedom; as members of the church in America, which is called to minister to people under heavy strain; and as members of the world-wide church which unites in a common fellowship men of every race and nation who acknowledge Jesus Christ as Lord and Savior. As citizens we gratefully acknowledge a priceless national heritage of freedom and democratic ideals for which earlier generations struggled and sacrificed. We cherish this heritage more deeply when we see it attacked by a totalitarian threat. We are resolved to defend it from the menace of rival systems from without and from the degradation of abuse or neglect from within. It is our high obligation to bequeath our heritage unimpaired and strengthened to those who follow us. We rededicate ourselves to the highest purposes of this nation and to its unfinished task of building a more truly free and democratic society.

The Church in America

"As members of the church in America we have responsibilities which only the church can discharge. It must ceaselessly bring to judgment those individual and social sins, at home and abroad, which are the cause of our disaster. The church must minister in every Christlike way to men in the midst of war. More than ever, in such an hour, people need its ministry. It must inspire men, in the armed forces and at home, with faith and hope and courage. It must bring guidance to the perplexed, and comfort to the distressed—God's strength for our struggle and his peace for our pain. The host of young men who in this hour of crisis answer their country's call are a special concern of the church. It honors the sincere conscience of every man.

"In days of trial, the church cleaves to a steady faith. When bitterness and hatred may easily overwhelm us, the church is still the stronghold of good will. It counts dear all basic human rights. It befriends loyal minorities, including those of alien birth or those descended from peoples with whose governments our country is now at war. The church cannot abrogate its gospel of eternal love. The church should minister in mercy to those on whom the cruelty of war most heavily falls, refugees and prisoners of war and all others caught in the appalling suffering of our world. The church must be in the vanguard of preparation for a just and durable peace. The great sacrifice of treasure and of life must not be in vain. We must build now the spiritual foundations for a better order of the world. This task is immediate and cannot be delayed.

The Universal Church

"As members of the world-wide church, which transcends all differences of race and nation, we have obligations which reach beyond our own country. We must preserve at all costs the world-wide Christian fellowship, without which no free world order of justice and peace can be achieved. In times of war Christians in different nations are still members of the one body of Christ. They must pray, not merely for their own national interest, but that God's will may be done in and through all nations. They must remember that in every warring nation there are men and women who, in spite of different political allegiances, are one with us in the ecumenical church and who also pray for its fuller realization and the coming of God's Kingdom in the world. As this universal church strengthens and extends its fellowship and deepens its loyalty to one Lord and Master it will be the greatest of all forces binding a broken world together."

Suggested Christian Conduct

The statement ended with suggestions for Christian conduct in wartime. "We therefore call upon our fellow Christians to bow in penitence before the judgments of God, who is the ruler of nations and the father of mankind; to devote themselves to preserving and strengthening the ideals of freedom and democracy; to withstand any propaganda of hatred or revenge and to refuse it the sanction of religion; to manifest Christian good will toward those among us whose origin was in nations with which our country is now at war; to succor with generosity all who suffer from the ravages of war; to minister to the deeper needs of men in the nation's service; to pray constantly that our national leaders may be guided and strengthened by the Spirit of God, and that after this tragic conflict there shall come a new world of righteousness, justice and peace for all nations; to strive for national policies in conformity with the will of God, rather than to seek the divine sanction for a human purpose; to work actively and persistently for justice and good will among all racial groups both in our own country and throughout the world; to maintain unbroken the fellowship of prayer with Christians everywhere; to be steadfastly loyal to the Holy Catholic Church: holy—sanctified to the redemptive purpose of God; catholic—of all believers and in all ages; to pray without ceasing that God's name may be hallowed and his will be done in earth as it is in heaven; to maintain confident faith in God as the refuge and strength of his people even in the darkest night, and so trust in the triumph of his will."

Set Up New Committee

The meeting also set up a "Coordinating Committee for Wartime Service" which represents the General Commission on Army and Navy Chaplains, the Camp and Defense Communities Commission, the Conscientious Objectors' Committee, the Foreign Relief Appeals Committee, the Commission to Study the Bases of a Just and Durable Peace and the committee which will assume responsibility for aliens and prisoners of war in America. In addition, it decided to invite other interchurch agencies to cooperate in assuming these and other wartime responsibilities, endorsed "America's Prayer Minute," approved the sending of a letter to the churches concerning the Red Cross appeal. Finally it approved the sending of a letter to President Roosevelt which closed: "We pledge our full allegiance to our country in its efforts to go forward in the strengthening of freedom and democracy and to use all its powers for establishing a just and righteous order of the world."

Church Relief Appeals More Urgent

"Civilian victims of war can still be helped. In a number of cases the emergency has intensified the need. In other cases the actual declaration of war had been anticipated sufficiently to place funds in the hands of Christian relief representatives abroad," declared Leslie B. Moss, director of the Committee on Foreign Relief Appeal, last week. He said: "The eight church relief agencies affiliated with that organization were all able to carry on their programs. Urgent appeals are continually coming from centers of suffering abroad."

The War Prisoners Aid of the Y.M.C.A. will expand to include both American and Japanese soldiers now added to the 5,000,000 or more prisoners already in war camps. Within a week, responding to an urgent appeal, the church Committee for China Relief sent $150,000 to its representatives in west China. The American Friends Service Committee, which has been feeding 50,000 children daily in unoccupied France, is convinced that its work can and should go on. The Y.W.C.A. is carrying on emergency work for women and girls in England, China and the Dutch East Indies. Immediate assistance for most of the 2,500 "orphaned missionaries" is still possible. Refugees interned in Switzerland or in unoccupied France can still be helped. Many Christian refugees already settled in this country are somewhat unsettled in their occupations because of the declaration of war. In all these cases there is a feeling that dislocation of program is temporary and probably of brief duration. "Church people can continue to give their money," Dr. Moss pointed out, "in good confidence that it will bring a ministry of mercy and help to untold numbers of men and women and children who have nowhere else to look for the bare necessities of life."

J. HENRY CARPENTER.

Church Attacks Grow in Germany

Bishop of Württemberg Denounces Nazis for Repression of Education—Count Says Church is an Anvil

(Correspondence from Central Europe)

GENEVA, Dec. 1.—According to a recent important declaration of the Lutheran bishop of Württemberg, there is great disquiet throughout the Lutheran Church of Württemberg because four of the so-called Lower Seminaries in which the future pastors of the region have for centuries been given their preliminary training have been taken away from it. The seizure by the secret police took place without any notice or reason being given to the directors of the seminaries. Complaints sent to the ministry of the interior of the Reich have had no success, and have for the most part had no answer. This measure is parallel with the dissolution of many monasteries in the Catholic areas. Its aim is obviously the repression of all work of the church among the people through education. The complete suspension of church literature is another measure of the same kind.

* * *

Outlaws Universal Church And Humanity

A government decree has also made pastoral work in hospitals more difficult and has completely prohibited baptism in nursing homes for women and maternity homes. The aim of all these measures is shown in a recent publication, *The Reich as a Task,* written by Friedrich Schmidt, the deputy Gauleiter of Württemberg and chief educational leader in Rosenberg's office, who once belonged to the regional church council. This publication states that the old Reich has gone under, and that National Socialism has founded a new Reich, which is not only bringing about political and economic changes, but also replacing old ideas by new ones. Among these "old ideas" Schmidt lists first of all the universal church, and secondly, the idea of humanity, out of which liberalism and Marxism arose. While the idea of humanity has to a large extent been overcome, according to Schmidt, the conquest of Christianity has not yet succeeded. "We must," he says, "continue with gigantic patience and equally gigantic caution until the people in our Reich have finally recognized the true significance of the nature and therefore divine precedence of membership in the nation over against the arbitrarily selected membership in a confession." The "gigantic caution" called for here includes the way in which the German press is disowning the recently disclosed program of the National Reich Church, quoted by President Roosevelt. There are sufficient official attestations to show that that program was not "enemy propaganda smuggled in by airplanes," but really the program of leading groups.

* * *

Many Pastors Give Lives

The pressure against the church thus seems to have been getting stronger recently. It must have particularly painful effects at a time when the heaviest sacrifices have been asked and given by the members of the church. Every number of *Das Deutsche Pfarrerblatt* contains about 20 names of pastors and theologians who have fallen in the field. In view of these facts, it is easy to understand the pain in the recent words of Bishop Wurm: "We have been asked to make our sacrifices cheerfully. We wish to do so, but how is cheerfulness possible when we have to see at the same time that the highest and most precious gift entrusted to our German nation by God is being disowned and thrust out as something foreign to it?" Bishop Wurm nevertheless declares, in the name of faithful church members: "We shall not, however, diminish in our faithfulness to our nation and fatherland. We remain true to our Lord. We continue to proclaim the gospel so long as we have breath in our bodies, and just by doing so we are remaining true to the nation into which we have been born and to which we know we are bound in life and death."

* * *

The Fight of the Church On Many Fronts

The German church today has to fight on many fronts. The following sermon of Count Galen, Roman Catholic bishop of Münster, was preached in July in relation to the closing of monasteries and the dissolution of Roman Catholic religious orders. "Grow hard! Hold steady! At this moment we are not the hammer, but the anvil. Others, mostly strangers and backsliders, are hammering at us, and wish by violent means to 'reform' our nation, ourselves, our youth, by bending us out of our straight attitude to God. We are not the

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hammer, but the anvil! Just look at a smithy. Ask the smith, and let him tell you. The thing that is worked on the anvil receives its form not only from the hammer, but also from the anvil. The anvil cannot hit back, nor does it need to. It simply has to be firm and hard. If it is sufficiently tough, firm and hard, the anvil usually lasts longer than the hammer."

* * *

Members of Orders Are Banished

"The things that are now being hammered out are the people who have been unjustly imprisoned, innocently banished! God will stand by them, so that they will not lose their Christian firmness when the hammer of persecution hits them hard and deals them unjust wounds. The things that are being hammered in these days are the people of our orders, fathers, brothers and sisters. The day before yesterday I was able to visit in their temporary quarters and speak to some of those who have been turned out of their monasteries. I was edified and impressed by the brave attitude of the good men and weak, defenseless women who had been roughly and ruthlessly turned out of their monastery home, out of their chapel and away from the tabernacle—these people who are going with head held high into the uncertainties of banishment, conscious of their innocence, trusting in him who feeds the birds of the air and clothes the lilies of the field, and are even joyful with the joy which the Savior enjoins upon his disciples.

* * *

Youth Hammered with Perverted History

"What is being shaped at this time between hammer and anvil is our youth—the growing, still unfinished, not yet fully educated, soft youth! We cannot protect our young people against the hammer blows of unbelief, of hatred of Christ, of false doctrines and ways of life, which are presented to them and forced upon them in those youth organizations which they are said to have joined 'voluntarily,' with the agreement of their parents! What do they hear in the schools into which all children are today being forced without regard to the will of their parents? What do they read in the new schoolbooks? Let them show you the books, Christian parents, especially the history books of the high schools! You will be horrified to see the way in which these books endeavor, completely regardless of historical truth, to fill the unexperienced children with distrust against Christianity and the church, indeed with hatred against the Christian faith.

* * *

'We Are The Anvil, Just Now'

"We are the anvil, not the hammer, just now! Keep strong and firm and unmovable as the anvil does, however many blows rattle down upon it; in the most faithful service for nation and fatherland, but also constantly ready to act in the utmost sacrificial courage according to the word of the apostle: 'We must obey God rather than men.' God speaks to every one of us through our conscience formed by faith. Always obey unhesitatingly the voice of conscience. . . . And so I repeat: Grow hard, firm! Keep steady as the anvil does under the hammer blows."

DENZIL G. M. PATRICK.

1,200 Methodist Students Meet

Discuss World Reconstruction at Urbana Conference—Address Open Letter to Youth of World

(Special Correspondence)

URBANA, ILL., Jan. 2.—The duty of Christian students confronted by their nation's involvement in war was clearly the paramount question in the minds of 1,233 delegates from 258 colleges, universities and theological seminaries in 40 states of the union and 12 foreign lands who have just concluded the Second National Methodist Student Conference on the campus of the University of Illinois.

* * *

Stanley Jones Analyzes Totalitarianism

The central theme of the assembly was "The Student and World Reconstruction." Among the speakers were Bishop G. Bromley Oxnam of Boston, Edwin M. Poteat of Cleveland, Henry Hitt Crane of Detroit, E. Stanley Jones of India, Mordecai Johnson of Washington, Ralph E. Diffendorfer of New York, Tracy Strong of Geneva and Ernest F. Tittle of Evanston. Little can be indicated here as to the content of their addresses. If applause and general comment are criteria, it may be said that Dr. Johnson of Howard University challenged the students most deeply. However, Stanley Jones' keen analysis of the world's totalitarian ills and commendation of a nobler cause and a worthier Leader will probably give more food for thought when culled from conference notebooks. "The totalitarians," said Dr. Jones, "have done us Christians the service of strengthening our own thought of and devotion to Jesus as the norm of individual and social living. . . . Only one person will come out of this war with enhanced reputation. . . . When I find this Man, I find myself at my best and an answer to my problems in a chaotic world."

* * *

Must Accept Discipline As Well as Doctrine

The forum and discussion method was followed in permitting the students to ask the speakers questions before breaking up into 13 commissions, which under adult leadership discussed essentially the same subjects. Six areas of thought had been suggested for pre-conference study. All addresses and discussions were directed toward answering questions in these fields: (1) The reality of Jesus in personal experience; (2) Jesus as the norm of reconstruction; (3) the reconstruction of personality; (4) the reconstruction of human relationships; (5) Christian service in world reconstruction; and (6) commitment, the individual's supreme loyalty to God. These themes had of course been determined upon before America's entrance into war but were nonetheless relevant to the present and future. A phrase from Dr. Poteat's address seemed to strike the imagination of many. "Accepting Jesus' doctrines without his disciplines" became a challenge to find adequate discipline for young life in a world at war. Henry Crane gave a convenient alliterative scheme by which to define and evaluate Christian loyalty in times of stress. He called them "the five C's—confront, consider, choose, consecrate, complete." When asked about the Christian attitude toward war Dr. Crane declared his own fidelity to the way of non-violent love: "As a Christian I cannot have one belief on December 6th and another on the 8th."

* * *

Most Leaders Are Pacifist

It was noteworthy that, while a majority of the speakers were frankly of pacifist convictions—and on this score some criticism of the conference was heard—none advanced either non-violence or participation in this as a righteous war as a criterion of Christian perfection. In question periods the speakers made clear their positions while at the same time appealing both to the consciences and to the tolerance of their hearers. In the discussion commissions the students likewise declared themselves with frankness, resolving to love even in difference.

* * *

Address Open Letter To World Youth

No resolutions were adopted by this conference and no parliamentary actions taken except to authorize the sending of greetings to the various other student conferences in session at the time, together with expressions of the feeling of Christian unity with them in facing a distraught world. However, in the closing session on Friday a dramatic presentation was made of the outstanding findings of the various commissions. Though not adopted by vote, the "Open Letter to the Youth of all Nations" which came out of one of the commissions and with which a student concluded the closing pageant was certainly the common sentiment of all in the conference. It said in part: "We feel deeply the tragic sequence of personality-destroying episodes of which this war is but a dramatic climax. . . . We humbly confess our share of the guilt for the existence of a world in which discrimination and injustice have cruelly crushed human life and thwarted human aspirations. . . . We would build in this our common earth a world of justice fired with intelligent good will. We appeal to you to share with us this supreme task. . . . Let us with penitence for shared wrongs, with high confidence in each other and all men, and with creative good will unite now to build our 'new world.'"

* * *

Tittle Makes Final Appeal

The final message of the conference was Dr. Tittle's appeal that Christians hold loyalty to God's will and purpose above all lesser devotions, and his assurance that through suffering "Almighty God is bringing widespread acknowledgment of the law of interdependence." The conference closed with scores of students from the audience joining the pageant on the platform where before a map of the broken world hundreds pledged themselves with uplifted hands to the achievement of "a new earth where the art of living is the art of loving." Then 1,200 students took their departure for New England, Florida, California, Washington, and points less remote. It was a great conference.

T. T. BRUMBAUGH.

Pressure Groups Plague Students

Student Christian Movement Caught In Leftist-Pacifist Debate—Adopt Christian Unity Platform

(Special Correspondence)

OXFORD, OHIO, Jan. 3.—More than 800 delegates from 264 colleges and 41 states met at Miami University, Oxford, Ohio, from Dec. 27 to Jan. 3 for the National Assembly of Student Christian Associations. This assembly was called two years ago to give guidance and direction to the Student Christian Movement for the next four years. Meeting three weeks after the beginning of the war, these young men and women faced a situation such as none of their predecessors in college life had confronted. Many came with firm convictions regarding the place of the Christian in a world at war. Some came bewildered and torn within. In the midst of tension both groups discovered the student Christian community. That was the most significant thing that happened.

Pressure Groups Argue

For four days these students listened to two remarkable series of addresses by James Muilenberg on "The Christian Faith" and by Gregory Vlastos on "Christian Social Reconstruction." They also sat in seminars discussing that faith and in the light of it analyzing society. In the last two days they gave themselves to the legislative process to attempt to enunciate their insights. The legislative process came close to crushing community out of the movement. What was wanted was an incisive yet inclusive statement of the position of the S.C.M. on the war, and a platform for creating a Christian world order. What nearly crushed the movement were pressure groups within the fold.

Through one long evening session the majority of the assembly, untrained in parliamentary struggle, sat frustrated while a small group of dogmatic pacifists and a determined handful of leftwingers who follow a "party line" vied with each other and with a central bloc who wanted an inclusive statement. On reconvening the next morning it became obvious that, under the guidance of prayer, the pacifists had regained their Christian judgment and under the guidance of their floor manager the party had sharpened its "line." To the tactics of the latter the Student Christian Movement owes the ability to recognize its own and the realization of its true character as a fellowship of Christians. Their leaders left the meeting immediately after it was decided not to have a record vote on the issue.

Bases of Christian Unity

The resultant statement defined three positions on this war: critical and uncritical support of the government, and the pacifist view. The basis of Christian unity in the present crisis was set forth in part as follows: "We are united by our supreme loyalty to God as we understand him through the life and teachings of Jesus. . . . We are united in our loyalty to the United States of America and to those ideals of freedom and justice toward which it strives. . . . We are united in realizing that the guilt for the present tragedy rests upon each of us. . . . We resist fascism because we recognize in it one of the greatest manifestations of evil in the world today. . . . We are united in humility because of our inability to find one answer to the awful dilemma confronting Christians today. However, the meeting of our differing conceptions of truth results in a correction of our too simple solutions of these problems. Our very struggle to discover God's will unites us."

Threefold Discipline

A threefold discipline was recommended for the members of the S.C.M.: "1. Devotional discipline: to observe daily periods of prayer and meditation and to take part regularly in group worship. 2. Intellectual discipline: to read and study systematically in order to deepen understanding of the Christian faith and of the present historical situation. 3. Social discipline: to take part in constructive action which involves identification with the needs of others and contributes to the building of a Christian democratic society."

Miss Margaret Bondfield, former Labor member of the British Parliament, spoke on the impact of the war on church and society in Britain. She added a much needed note of realism. Eugene Barnett of the Y.M.C.A., Rose Terlin of the Y.W.C.A., and Pennington Hale of the Shotwell Commission on the Bases of Peace took part in discussions on "winning the peace."

ROBERT G. ANDRUS.

Ban Liquor Ads Near Indiana Churches

The alcoholic beverages commission of Indiana has recently ruled that no sign advertising alcoholic liquors may be installed within 200 feet of any church.

Seek Credit for Courses In Catholic Doctrine

The Newman clubs, Catholic organizations working in "secular colleges" and state universities, have decided to seek the introduction of credit courses in Catholic doctrine in 25 such schools.

Current Feature Films

Prepared by Independent Filmscores

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Atlas for War in the Pacific (The March of Time)	*Documentary.* Shots from previous issues pointing up "danger zones" in conflict with Japan.	In view of current happenings, reproduction of physical scenes is *informative.* **M, Y**
Blue, White and Perfect (Fox) M. B. Hughes, Lloyd Nolan, George Reeves	*Detective.* This time, industrial diamonds being smuggled out by nazi agents engage. Michael Shayne's attention.	Mixture of comedy and suspense here is quite successful, despite routine plot. Mystery film fans will find it *better than average.* **M, Y**
The Body Disappears (War.) Willie Best, E. E. Horton, Jeffrey Lynn, Jane Wyman	*Comedy.* Trick photography in a tale about a professor's fumbling experiments to render subjects invisible, and vice versa.	Compared with previous films using similar device, this is anticlimactic. Early drinking scenes unpalatable. *Fair comedy.* **M, Y**
Dumbo (RKO; Disney production)	*Cartoon* about a baby elephant whose huge ears bring him disgrace and woe until he learns to fly, whereupon he gains confidence and fame in his circus home.	Characterizations are delightful, and absence of horror scenes makes it acceptable for children. Except for regrettable use of liquor as motivation for first accidental flights, *outstanding of its type.* **M, Y, C**
†H. M. Pulham, Esq. (MGM) C. Coburn, Ruth Hussey, Hedy Lamarr, Robert Young	*Drama.* Struggle of a Boston blue-blood to break away from stultifying background which in end proves too strong for him.	An adult social commentary, carried out by imaginative devices in direction, with frequent sequences of discerning humor. *Intelligent entertainment.* **M, Y**
†Remember the Day (Fox) C. Colbert, Douglas Croft, John Payne, John Shepperd, Ann Todd	*Drama* of a teacher's devotion to her pupils and her own short-lived romance, told in retrospect as she sees one of "her boys" in the rush of a presidential nomination.	Particularly effective are the everyday touches in the schoolroom episodes, the sensitive characterizations, the convincing make-up and physical settings. Avoiding sentimentality, it is *understanding, real.* **M, Y**
You're in the Army Now (War.) J. Durante, Phil Silvers	*Farce.* The inevitable comic pair, in the army by mistake, stumbling into countless ludicrous mishaps.	A tiresome repetition of this worn-out theme, presented here by actors far beyond service age in situations *mostly dull and frequently in poor taste.*

BEST CURRENT FILMS

For Family: Fantasia, The Great Commandment, The Great Dictator, Harmon of Michigan, It Started With Eve, Life Begins for Andy Hardy, Men of Boys' Town, The Reluctant Dragon, Tanks a Million.

For Mature Audience: All That Money Can Buy, Blossoms in the Dust, Citizen Kane, Here Comes Mr. Jordan, Hold Back the Dawn, How Green Was My Valley, Ku Kan, Ladies in Retirement, The Little Foxes, Major Barbara, Meet John Doe, The Men in Her Life, One Foot in Heaven, Sergeant York, Shining Victory, The Stars Look Down, Suspicion, Target for Tonight.

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